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MAN

BY THE LATE

J. W. JACKSON

600070270M

600070270M

M A N

CONTEMPLATED

PHYSICALLY, MORALLY, INTELLECTUALLY,

AND

SPIRITUALLY.

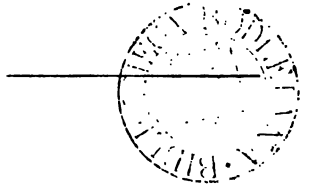
BY THE LATE J. W. JACKSON,

MEMBER OF THE ANTHROPOLOGICAL INSTITUTE OF GREAT BRITAIN AND IRELAND.

Author of "Ethnology: an Aid to the Historian;" "Iran and Turan;" "The Ayran and Semite;" "The Racial Aspects of the Franco-Prussian War," &c., &c.

WITH

MEMOIR BY HIS WIFE.



LONDON:

JAMES BURNS, 15 SOUTHAMPTON ROW, BLOOMSBURY SQUARE, HOLBORN, W.C.

1875.

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PREFACE.

"——— Can that man be dead
Whose spiritual influence is upon his kind?
He lives in glory, and such speaking dust
Hath more of life than half its breathing moulds."—S. E. L.

In presenting "Man," in its complete form, to the public, I take this opportunity of prefacing this volume with a short sketch of the life and career of its late author, endeavouring to show what manner of man he was. John William Jackson was the ninth child of Mary and John Jackson, and the sole survivor of ten. As his mother used to say, "John was the child of many prayers, and I have besought the Lord to give me a man-child who will live, and the Lord hath heard my prayer; blessed be the name of the Lord." The author's mother was a woman of deep religious feeling; besides being highly educated and accomplished, Mrs. Jackson's theological reading was as profound as it was extensive. She was a friend and follower of John Wesley, and only a difference of opinion on political subjects abruptly terminated a lengthened friendship which had existed between John Wesley and William Pine, the father of Mrs. Jackson,—John Wesley siding with the Government, and Mr. Pine advocating the cause of the people; in fact, this William Pine was the only man in the West of England who dared at that time insert liberal articles in the columns of his paper, which was known under the title of the *West of England Gazette*. He was a stern old Liberal, and held his own with the Government, fighting them stoutly in many a leading article, writing the article oftentimes himself, and setting up the type with his own hands in order to make assurance doubly sure. Inheriting something of her father's energy and determination of character, the mother of our author, at eighteen, married a gentleman of good position and considerable fortune, named Jackson, the nephew of Captain John Scilly of Helligon, in Cornwall. For this act of disobedience Miss Pine was disinherited by her father, who, to his dying day, would never see her or her children, and bequeathed a dowry of £6000, which should have been her's, to the charities of St. Philip

and St. Mary's in Bristol, which they enjoy to this day, while the author of this work and his children have often felt the bitterness of poverty.

After her marriage, Mrs. Jackson went down into Somersetshire to reside, where time and many family misfortunes changed the beautiful and sprightly girl of eighteen into the austere, gloomy, and rather morose woman of five-and-thirty; and about this time John William was born, at Stapleton, near the little village of Frenchy, and there he passed his early boyhood; indeed, if I remember rightly, until he was twenty-three. When his kind and loving father died, who was to John a friend, instructor, guide,—laying the foundation of all that vast and varied knowledge for which the son was so pre-eminently distinguished,—he sustained a loss which after years could not supply. I have heard my husband speak of his father in the most affectionate manner, of his tender solicitude and unwearied supervision of his studies, remarking often, "I never received a hard or angry word from my father but once, and that was one day when the old gentleman was stooping to trim some rose trees in the garden which were great favourites of my mother's, and I, with *malice prepense* and afore-thought, cut off one of the skirts of his coat, and my father only discovered his awkward appearance some time afterwards, as he was walking through Frenchy, by the short derisive laughter of the village boys. Dear old gentleman, he gave me a sound box on the ear, though; but he was the kindest and most accomplished man I ever knew."

From the earliest remembrance my husband had of himself —in frocks and shoes—he was intended for the Royal Navy, where many of his ancestors had distinguished themselves, especially his great uncle, Captain John Scilly, and his uncle Captain George Jackson, who was ultimately made post-captain, and was best known in the service as the "handsome Englishman." A sorrowful termination was put to this hope that John should enter the navy, when one day, while playing cricket with some companions, young Jackson received a blow upon the hip joint which confined the fine, promising boy, who was to renew the family name and honours, to his bed for three years, and left him lame for life. It was during these three years of suffering that John, with his father's help, laid the foundation of his varied and extensive knowledge. Prior to his accident he attended the school of the Rev. John Dove, an eminent classical scholar and a graduate of the University of Edinburgh. This gentleman continued his

tuition after his pupil was an invalid and confined to bed. However, like all things else, whether they be sorrowful or joyful, the weary illness came to an end, and the boy of thirteen arose from his bed a youth of sixteen, having exhausted every volume in every circulating library within twenty miles round, besides what was contained upon the shelves of his father's library and those of his friends. Of course all prospect of an active life was finally, but reluctantly, abandoned; and to recuperate his weakened constitution and wasted frame, my husband took a series of pedestrian tours, visiting all the principal towns in England and Scotland, and seeing every minster and cathedral from the Land's End to John o' Groats. Debarred from entering upon a profession for which he had a longing, no other was thought of, as at that time his expectations of succeeding to his uncle's fortune were as sure as any mundane hopes could be, while on his father's side considerable property was certain, which he nobly gave up when he was twenty-one to pay his father's debts. This life of elegant ease, made lighter by the thought that the future was provided for, continued until the death of John's father, which took place one morning rather suddenly of heart disease when my husband was in his twenty-third year. The death of his father, as might have been expected, was a severe shock to his son, who lost at once a father, friend, and companion. Few parents and sons lived more happily together; and the affectionate reverence with which my husband always spoke of his father is the best proof of their mutual attachment.

Finding his mother had set her heart upon his entering the Church, to which he had a great aversion, John, shortly after his father's death, left Bristol and came up to London, where he resided with his maternal uncle, Mr. William Pine, who had always recognised John as his heir, having never married. Up in London, the centre of wealth and learning, my husband became a reader at the British Museum, where he studied and read indefatigably for seven years. And it was upon his arrival in the metropolis that he resolved to win for himself a name and place in the precarious field of literature and science—a field in which the prizes are few, and the duties onerous. Gifted with a clear and powerful intellect, and a wonderful memory that retained the smallest matter of detail or the most important fact, it was not surprising that he should accumulate a stock of knowledge upon science, literature, philology, and history, truly marvellous. Few of the men who were readers in the Museum thirty years ago carried

away more mental treasure from that world's library than did this enthusiastic young Cornish man. Even at this time he had written many able papers, and was passing through the discouraging ordeal of submitting hisMSS. to the publishers to have them politely declined. To quote his own words, in speaking of this experience, he said, "I went the round of every publisher in London, and sat in all their back parlours, and none would receive my MSS. Only John Murray the younger gave me some hope, and thought highly of my articles; but the old man had made his fortune and Byron's fame, and would not listen to the arguments of his son, who very reluctantly returned me my unappreciated labours. Still I was not to be beaten, but continued to write and read, sometimes sitting up until three in the morning; and going to bed for an hour or two, was hard at it again at six,—sometimes never going to bed at all. And this was the life I led in London until my uncle Pine's death, which happened rather suddenly, as his housekeeper found him dead in his bed one morning when she went in with his hot water. It was a great shock to me, for we had had some unpleasantness about some money matters of my mother's just before he went to bed, and I never saw him again in life. My uncle's sudden death altered everything, and after the last offices were paid to him, I determined to bring my mother up to London, which I did. Thinking to find adequate means for the proper maintenance of my mother and the house I had just come into possession of, judge of my dismayed surprise, when proving my uncle's will, to find he had lost all his fortune, amounting to upwards of *thirty thousand* pounds, in speculations in the Spanish Bonds, besides a thousand pounds of my mother's."

Without a profession, and as yet unsuccessful as an author, my husband's position was painful in the extreme, rendered more so by his mother's failing health and exacting temper. How he lived that last sad three years and a-half out of those seven, may be best guessed by those of my readers who have passed through similar vicissitudes of fortune, when

"That sad necessity for bread and cheese"

compels us to put the old family plate in the melting-pot and take the pictures off the walls to pay our debts. Ah! these are the terrible baptisms of fire that search and try us to the heart's core. So unlooked for an ending to all her hopes hastened the death of my husband's mother, leaving her only son penniless, friendless, and alone in London.

Still he was young, wonderfully clever, and accomplished: not bad letters of recommendation to begin life *de novo*. Finding literature not profitable in a pecuniary point of view, he seriously thought of studying law, but could not make up his mind to defend rogues, and make the worse appear the better cause. Mr. Jackson determined to abide by his first choice —namely, that of authorship. Selling off the remnant of the fine house of furniture he had from his uncle, my husband went into lodgings, but had only been in his new quarters a few weeks, when he was seized with brain fever, the result of grief, anxiety, and over-study. From this illness he recovered after many weeks, under the kind and skilful treatment of Dr. Alexander Lee, a Scotchman, for whom he entertained a warm friendship. Scarcely convalescent, Mr. Jackson found himself almost penniless, as well as friendless; disgusted and discouraged, he resolved to quit London, making a vow he would never return to the Great Babylon until his name was on a title-page, a vow he sternly kept for many years after he had accomplished his purpose, often saying, "I shall make them hear my name yet."

After leaving London, the poor, unknown scholar, with his wonderful lore and gentle, dignified manners, went into the country—down into the town of Bridport, I think—and gained a precarious living by giving lectures; but of this period of my husband's life I do not know very much, as it was one of great privation and suffering, and it pained him to revert to it. It was here, however, he met the late Mr. Davy, the mesmerist, who ultimately became his partner and co-adjutor for more than ten years, lecturing and teaching in many towns in England, Ireland, Scotland, and Wales. From this period the real public career of my husband commenced, extending over a period of thirty years; during all that time he laboured zealously and without reward of any kind for the advancement and enlightenment of his fellow-men, writing and lecturing gratuitously for the Total Abstinence and Mesmeric Societies for years, maintaining himself alone by his earnings as a phrenologist, and at a later period his family were chiefly supported by this means.

From information contained in an old hand-bill printed at Bridport on the 22nd December, 1846, I find a lecture for the benefit of the Mechanics' Institute was given by Mr. J. W. Jackson, on the "Character and Mission of the Roman Empire," and this is the earliest record I can find of his public life, where he is announced as a "Philosophical Lecturer of

wonderful ability and scholarly attainments." In this town he seems to have lived for about two years, Mr. Davy joining him some time in 1848. Subsequently to his meeting Davy his attention was drawn to mesmerism and phrenology, and if I am rightly informed, Mr. Thomas Capern was the first to introduce mesmeric phenomena to his notice. Convinced of the genuineness of the power, by reading, observation, and experiment, my husband soon became one of the New Truth's warmest advocates and pioneers, and like other exponents of a new discovery, whose advocacy clashed with pre-conceived opinions and class interests, had to bear the brunt of popular abuse, and became the subject of scurrilous articles in the local papers, even characterised as a "mountebank and charlatan." In some cases a scathing reply to grossly false charges and wilful mis-statements at least conferred a small modicum of notoriety upon his assailants, whose names would never, most probably, have appeared in print except in their obituary notice.

Shortly after joining Mr. Davy, those two men went into every town in the West of England, and North and South Wales, lecturing and teaching upon mesmerism and phrenology, Mr. Jackson still continuing his literary pursuits amid constant change. In his short leisure hours—frequently while waiting to begin a class or see a patient—was "Ethnology and Phrenology" written; sometimes only with the odd ten minutes and quarters of an hour, many of his most valuable contributions to literature have been given. In his journeys by boat or rail to the numerous places of occupation the "Sands of Thought" were written, which are thought by many of his readers to be the most important and beautiful of all his works. At what time those "Sands" were planned I do not know, but they were continued for many years, and appeared weekly in the *Christian News* for more than ten years. And, even now, there are a large quantity of "Sands" in MS. which I have never published, owing to the many demands made upon my time and energies since the death of my husband. Besides, I had hoped that some abler pen than mine would have before this written his life; but in the hurry and bustle of life, as we live it now, there is little time and less inclination to write biographies, particularly if the author did not belong to a clique, or mutual admiration society.

From Wales Mr. Jackson and his friend, Mr. Davy, went to Dublin. I fancy it was in the beginning of March, 1854,

when the appearance of two men with full beards, Mr. Jackson's especially, which was both long, very black, and curled, attracted universal attention, and everybody said they were either Jews or distinguished foreigners. Irish amazement reached its climax when it was known these two extraordinary looking individuals were only Englishmen, and lived in Sackville Street. For nine months Mr. Jackson lectured every night in the Rotunda, often with a morning lecture as well, upon literary, philosophical, and mesmeric subjects, and in that city he made many friends. In a pecuniary point of view this nine months' campaign in the Irish capital did not succeed. At least, it never paid him; and as that involves some rather painful reflections upon some of the members of Mr Davy's family, it is not advisible to go into further details. Suffice it to say that when he quitted Dublin for the South and West of Ireland, he had only five pounds in his pocket and an old black suit on his back.

From Dublin the two mesmerists proceeded to Limerick, where they were favourably received. Going southward, they took all the principal towns on their way to Cork, and from Cork to Galway, where it was finally determined that they would go to Scotland, and settle down permanently in Edinburgh. Dr. Gregory, the author of "Animal Magnetism," filled the chair of Chemistry in the University then. In the *Edinburgh Advertiser* of February 18th, 1853, there is a notice of the third of a series of lectures given by Mr. Jackson, and among those present were Professor Gregory, George Swinton, Esq., and many others who were interested in the subject of mesmerism. Space will not permit me to go into the details of a busy life extending over ten years; to do so would fill a goodly-sized volume, and that would require time to arrange sequentially all the events crowded into an active career. For the present I must request those interested enough in him to consult the voluminous opinions of the English, Irish, and Scotch press for an exhaustive account of Mr. Jackson's life at this time. Every day brought work for him to do, and it was cheerfully and faithfully done. Before leaving Dublin, however, my husband published his lectures upon "Mesmerism," a notice of which appeared in the *Exeter and Plymouth Gazette* of August 16, 1851, and attracted the attention of Dr. Elliotson, from whom he received warm commendations in a review printed in the *Zoist*, and also in the *Clonmel Chronicle* of Saturday, April 24, 1852. Shortly after his arrival in Edinburgh, a series of "Letters on Mesmerism"

appeared in the columns of the *Edinburgh News*, which were afterwards embodied in a shilling volume. Following close upon "Letters on Mesmerism," came "Ecstatics of Genius," where such men as Plato, Socrates, and other inspired master minds of antiquity are contemplated from a phrenological standpoint. The *Reflector of Divine Truth* for July published a number of papers upon "Spiritual Presences" of the Old and New Testaments. They appear to be the counterpart and companions of "Ecstatics of Genius." In the January of 1854 the *Edinburgh News* published a series of letters under the title of "The Races of Mankind: Their Relation to the Impending Conflict." These appeared shortly before the outbreak of the Crimean War, and are, in fact, an able, historical, and racial resumé of the different European nations. In July, 1855, a succession of papers upon "Our Government and its Prospects" came out in the *Caledonian Mercury*, signed "Anglo-Scotus," also the result of his unwearied pen. On August the 22nd, 1855, the same journal published his "Impressions of Ireland," in a succession of letters, containing the valuable information of a close observer upon the condition of that unfortunately constituted people. The *Christian News* of December 15, 1855, gives a notice, lengthy and appreciative, of his Epic Poem, "The Seer of Sinai," published by Wm. Tweedie, Strand, London, and by W. T. Cuthbertson, Edinburgh. Many various opinions of this little volume are given in the author's book of extracts.

During the time of the Crimean War Mr. Jackson wrote the leaders in the *Caledonian Mercury* from Thursday, the 6th September, 1855, until the 9th of June, 1856. Those leading articles, were they embodied in a volume, would make a valuable addition to the history of that memorable campaign, when France and England, for the first time since the dawn of authentic record, fought side by side as friends and allies in the defence of Turkey, to check the territorial aggrandisement of Russia. In the midst of this busy life, with its lecturing engagements and holding of classes, founding the Curative Mesmeric Association in Edinburgh, sustaining it when struggling with difficulties, Mr. Jackson gave numerous lectures all over Scotland, and contributed often to three or four weekly papers, besides supplying the daily needs of the *Caledonian Mercury*. In the literary notices of publications in the columns of the same paper of March 9th, 1858, "Mesmerism in Connection with Popular Superstitions" appeared, published in Edinburgh by Maclachlan and Stewart. This

little volume was very favourably received by the public, and also by that doubtful organ of the public mind, namely, the public press, by whom the unpretending little book, in its green paper cover, was upon the whole tolerably received. Some of the papers, indeed, tried their best to "damn with faint praise." In the midst of his patients and classes, poor William Davy was smitten down by a stroke of paralysis, which terminated fatally a year and a half afterwards, and then the whole weight of the duties fell upon Mr. Jackson, to teach, attend patients, see people, and lecture, having to maintain Mr. Davy and his family during his long illness; and for the sake of his suffering friend he sold his reversionary interest in some houses and £800, which was to have been his upon the death of his cousin, George Jackson, son of his father's younger brother, Capt. George Jackson. Immersed more deeply than ever in the duties of an up-hill professional life, he with difficulty kept up his weekly contributions to literature; indeed, there was not time for much literary work when body and mind were so terribly overstrained for the daily requirements of the invalid and his family. Mr. Davy was taken down to Devonshire, in the hope that his native air might restore him, but his illness terminated fatally shortly after his arrival there. About a year later, Mr. Jackson gave up his house in North Castle Street, and went to reside in Glasgow; and in that city he led the same busy life, writing, lecturing, teaching, and seeing patients. There he brought out the first edition of "Ethnology and Phrenology," in 1863, published by Trübner & Co., Paternoster Row, London; and in the following year he issued his second volume of poetry, entitled "Echoes of my Youth," by Trübner & Co., and Maclachlan & Stewart, Edinburgh; and T. Murray, Glasgow.

In 1860 I first saw the man who was afterwards to be my husband. I went to consult him professionally about my eyes, which were much injured by inflammation and bad treatment. At that time my family contemplated going to America, which plan was ultimately carried out in the same year; and I went to my new home in the "Far West," thinking I should never see old Scotland again. But the old sad story of a step-mother's unkindness made my life so unbearable that I resolved to try if strangers would prove kinder. So one snowy night in the beginning of January, 1861, I left the house of my father. I say *house*, for during the fifteen years I lived there it was certainly an elegant shelter from the elements, but to me it was never home. To shorten a rather long and

romantic story, I returned to Scotland thirteen months after quitting it, as I supposed for ever, and resided with my uncle, who was more like a father to me than an uncle, until in the November of 1866 I married the veteran author and mesmerist, to the no small astonishment of his friends and mine, who thought we were both mad. The five brief years of my married life were supremely happy. My husband was devoted to me, and I worshipped him; and do not feel that I sacrificed myself, as everybody said I had done. Neither do I feel the bitterness of poverty half so much since I know that the last five years of his life were the happiest and brightest he lived out of his three-score. Only sometimes, for his children's sake, I wish my lot was a little brighter and fewer thorns in my path; but I must toil on, trusting that the sun of prosperity will shine on his son and daughter when I am at rest.

I trust the reader will pardon my saying so much about myself. I did not intend to say more than a word or two, but memories of other days come crowding thick and fast, hurrying my thoughts into shape. In 1860 my husband came to Glasgow, and wrote a series of papers on the "Inherent Superiority of the Male Sex." These articles appeared in a scientific journal called *The Future*, edited by the veteran philologist, Luke Burke. The journal did not live long, and the papers were not embodied. In 1863 Mr. Jackson became a member of the Anthropological Society of London, then under the presidency of the late Dr. Jas. Hunt, and to the *Anthropological Review* he contributed a series of papers on "The Racial Aspects of the Different Peoples in Europe," "The Roman and the Teuton," "Race in Relation to Comparative Anthropology," "Race in Legislation," and many others, the names of which space forbids me to give. Suffice it to say, that from 1863 until 1870, one or two papers were contributed every year. His last contribution to the *Review* was read by himself in the February of 1870, upon the "Franco-Prussian War." A number of other articles appeared in *Human Nature*, a monthly magazine edited and published by James Burns, 15 Southampton Row, Holborn; besides his "Myths of Antiquity, Sacred and Profane," or, as he often said, "my lay sermons."

In the May of 1868 our first-born came, a boy, whom we named John George, and two years afterwards, my husband came up to this great world of London, for he always wanted to go back to the capital that would not receive him thirty years before; but now he was known as an author, and could

show something done in those long years of voluntary exile. A way seemed open for us to go and live in London; at least, we thought so. I felt happy he should be able to revisit the metropolis and make himself known in literary circles. Ah, poor fool! how the airy fabrics melted, and the bright hopes were enclosed for ever in that plain black coffin. He came up to London three months before me, where he met many friends and many disappointments; and when he met me at Euston Station at the end of those three months, I felt shocked at his altered appearance—there was a something I could not explain. We took apartments in Marylebone Road, and shortly after I came up to London my little girl was born, who inherits her father's head and face. All that summer and autumn we had no income, only a few occasional classes and one lecture, and our slender savings were exhausted. Things wore a gloomy aspect, but he never complained—only kept writing his last work on "Man." Thinking if we could hold on a little longer, I put away our single servant, and economised in every way I knew of. In the February of 1871, one morning he did not come down to breakfast, and when I went to see what was the matter, he said so quietly, "I cannot get up this morning somehow." Startled at his strange tone of voice, I tried to rally him out of his gravity; and I fancied he had only a severe cold, until the third or fourth day that the fine intellect was slowly giving way, and reason deserting her throne.

This work on "Man" was undertaken after attending some séances held at Mr. Slater's house at Westbourne Park, and written at the request of a band of spirits who are the *habitués* of Mr. Slater's circle. The work is entitled "Man," considered Physically, Morally, Intellectually, and Spiritually. As the reader will perceive from the title, "Man" is contemplated under the four great divisions, or we might more correctly say, "Man" in his universal aspect. It is not for me to pass an opinion upon this last product of his genius—the world must judge; and, like others who have toiled on without recognition by their contemporaries, he will be more highly appreciated by posterity. The vastitude of the subject has been treated exhaustively and skilfully; every fact has been ascertained and sifted; nothing has been taken for granted, neither has there been idle speculations indulged in. "Man" was penned carefully, and in strict accordance with scientific data. To many the title of this last of all Mr. Jackson's writings will sound ridiculous. "Man" has never

been contemplated under this fourfold aspect in one entire volume hitherto, at least as far as I have been able to learn. Let sceptics and savans laugh as they list, their shallow apprehension and one-sidedness of vision must plead their excuse, and let us trust that the light of the Spirit will yet shine upon their darkened souls.

This work on "Man" was the last which Mr. Jackson ever wrote, in fact the close application to this laborious undertaking killed him—it was completed in nine months: the three first parts he saw through the press, and read the proof of the fourth and last part two days before he was seized with that fever which carried him home; and almost his last coherent words were: "There; I have finished 'Man,' and 'Man' has finished me."

It is to be regretted the author of "Man" did not live long enough to embody all his other works. An offer was made to him by Mr. Mylne, of India, to collect all his MSS. This generous offer was made to Mr. Jackson a few months before he died; estimates were taken as to costs, and other arrangements concluded, and whenever "Man" was fairly off the anvil, the editing and revising a large box full of MSS. was to be the next work contemplated. These plans were frustrated by the fatal termination of his illness on the 2nd of April, 1871.

John William Jackson was in his sixty-second year when he died, leaving his infant son and daughter and myself totally unprovided for. The generous aid of his friends, and a handsome grant from the Literary Fund, enabled me to buy a grave in Kensal Green Cemetery, where he takes his long repose. No stone marks his last resting-place, subsequent pecuniary losses having prevented me from carrying into effect the erection of a memorial bust to my gifted and accomplished husband.

Craving the forbearance of the reader in perusing this imperfect and necessarily brief memoir,

I am, Dear Reader,

Your obedient servant,

ELIZABETH B. JACKSON.

24 Oxford Villas, Oxford Road, Hammersmith,
London, March 14th, 1875.

CHAPTER I.

MAN.

INTRODUCTORY REMARKS.

THE place of Man in the scale of being and his relation to the earth on which he dwells, as not only one, but the very highest of all its organs, are topics that cannot fail to prove suggestive of the profoundest thought in all rightly constituted and duly qualified minds. What is Man? whence did he come? and whither is he going? are questions which most deep thinkers must have asked, and to which science with its facts, and philosophy with its deductions, can give but inadequate and unsatisfactory answers. Man, the knower, the reasoner, the contriver, and the creator, yet the liar, the cheat, and the murderer, is the arch-problem of the universe. Man, the sage and yet the sinner, who can weigh worlds in the balance as if they were sand-grains, and who is yet the victim of his passions and the slave of his desires, presents us with conflicting elements in the closest union, yet in the direct antagonism, as if through him the extremes of being were brought into juxtaposition. In truth, the human mind is the border-land of two worlds, the battlefield of two forces, the dread arena where light and darkness, good and evil, interact and commingle to the unceasing disquietude and sometimes the unutterable agony of this child of the spirit, this prince of the eternity, exiled for a season from the bright summer-land of the celestial to the lower realm of the terrestrial and the temporal.

As a problem, Man involves for his solution the entire realm of knowledge. We want Zoology and Comparative Anatomy to define him as he is, and we want History and Archæology to portray him as he was. We need Astronomy to tell us the place of his planet in the solar system, and Geography to map out the several areas of his various races,

together with their climatic influences and their consequently diverse Flora and Fauna, as indicative of aptitude or inaptitude for the permanent maintenance of the different types of humanity. For the word Man has a wider signification now than of old. He fills a larger space in the animate scale than he did to our forefathers. They spoke of him with confidence, as of one genus and one species, while we think he may be the initial type of a whole class or even kingdom of rational being.

In truth, Anthropology is yet in its infancy, and hence the diversity of opinion among its professors, whose ideas are often based on groundless hypotheses in place of ascertained data; while even its most advanced students have scarcely an adequate conception of the amount of ground which it covers, nor consequently of the attainments which its proper prosecution implies. It is for the most part in the hands of specialists, men with a crotchet or a hobby, that may constitute a province of the subject, but which they would exalt into its totality. Flint arrow-heads and stone hammers are the favourite idols of one, while bone caves with their human and animal remains are the pet subjects of another. With some philology reigns supreme, and to them language is the arch-test of racial identity or diversity. While others, on the contrary, regard the mythonomy of the lower and the theosophy of the higher and more cultured races, as the especial indices of ethnic relationship and interaction, near or remote. And with yet another school, physical type, whether as to form or colour, is the one all-important object to which they would subordinate moral attributes and intellectual characteristics, as considerations of minor importance and features of immeasurably inferior significance. Nor is there the least harm in differently endowed men being thus particularly attracted by the subjects specially calculated to interest them, if they would only exercise a certain measure of judgment in rendering their favourite pursuits subservient to the one grand object of illustrating humanity, not on one side only, but on all; so that, in place of a fragmentary and therefore radically incomplete science of Man, we may have, if not the realisation, which is at present impossible, at least the idea of so grand a province of knowledge, which should be the culmination of every other, the copestone of the ever-enlarging pyramid of thought and attainment, the topmost spire of the universal temple of human aspiration and intelligence.

Perhaps it is well, for it certainly seems to be necessary and inevitable, that the real should fall immeasurably short of the ideal. It is so in Anthropology. This branch of science, which ought to exclude nothing connected with Man, is unfortunately characterised by its denials rather than its admissions. It rejects Phrenology, and as a result fails to appreciate aright the vast significance of Man's magnificently specialised brain. It despises Mesmerism, and so fails to comprehend the refined susceptibilities of his complex and highly developed nervous system. It practically excludes Psychology and ignores the occult, and is thus shut out from provinces of enquiry, that could not fail to reward diligent and well-directed observation with a rich harvest of discovery. But these limitations of a science which should be characterised by the catholicity of its spirit and the expansiveness of its views, need not be the occasion for any deep lamentation. Anthropology can only be what the ruling spirit of the present age permits. It must reflect the character of the time, with its partial liberation from the thraldom of the past, and its imperfect apprehension of the liberty of the future. To expect more than this is simply to ensure our own disappointment. We must work with the tools we have. The men of any era constitute the instrumentalities through whom are to be achieved whatever results we intend to accomplish. Our own generation, with all their shortcomings, and not any improved type, moral or physical, of a coming time, are of necessity the subject-matter of our operations. We must take men not as we would have, but as we find them. Let us clearly understand this matter. We stand on a present that we did not make, derived from a past whereof, perchance, we gravely disapprove, but which nevertheless virtually constitutes the only possible and practically available environment for our lifework. *Here* and *now*, and not there and then, is the workshop of all earnest souls, the arena of all true heroes, the sole battlefield of every warrior who would come off more than conqueror from the conflict with error, as a victorious saviour, whose onslaught is not for the destruction, but the salvation of his foes.

But while we would not needlessly lament over the limitations of Anthropology, knowing its necessities, we would nevertheless seek to enlarge them. This Lazarus, though called from the tomb and showing considerable signs of life, is still bound about with many grave-clothes, which it behoves

us to strip off with such haste as we may. There need be no fear of our ultimate success. The light is always stronger than the darkness. Few things are more swiftly evanescent than the shadows of night at the approach of sun-dawn. Show men the truth, and their errors will perish of themselves. The true Hydra is prejudice, which Apollo so surely slays with his swift-winged arrows of intellectual splendour. Exclusiveness always holds its little territory on an expiring lease, and that of limited Anthropology is fast approaching its inevitable termination.

It must not be supposed that these remarks have any personal bearing. This would be to altogether misconstrue their purpose, which is the expansion of the science and not the criticism of individuals. The latter are doing the work appointed them by the Infinite, who knows how to apportion the labour to the man. It needed hodmen to erect St. Paul's. Phidias might have carved the statues of the Parthenon, but common masons laid the foundations on which his peerless productions ultimately rested. When the science of Man wants a master-mind it will obtain him—as zoology evoked Cuvier, and the drama called forth Shakespeare. All in good time, the many first and the ONE afterwards.

From the preceding remarks on Anthropology, the reader cannot fail to see what we regard as its especial defects, which, however, we may remark, are ever incident to the infancy of a science based on Induction, and so advancing to its ultimately assured triumph by the slow but sure processes of observation and investigation. It is strong in detail. It is weak in generalisation. It needs broader views and profounder insight. It accumulates facts according to its light with praiseworthy assiduity, but nevertheless fails in that grasp of thought which could effectually seize and subordinate these really valuable and important data to the discovery of law and the illustration of principle. It is not, however, alone in this. Science as a whole is at present very largely in the hands of specialists, men at the farthest possible remove from the mental constitution and calibre of Bacon, but who, nevertheless, in their respective provinces of enquiry, very efficiently aid in carrying out those great purposes which his vast mind so clearly foresaw as possible in the coming centuries. Once more, then, let it be distinctly understood that we neither blame Anthropologists nor disapprove of their respective departments of investigation, our aim being, indeed,

as their humble fellow-labourer, to raise the science of Man to an elevation somewhat correspondent with the grandeur of its subject-matter, feeling fully assured that the larger our views the greater will be the results to which we may ultimately attain, and the more important the discoveries we shall at length be privileged to effect.

The radical defect, then, of Anthropology as at present prosecuted is, that it is too purely physical in the range of its investigations, and too merely material in the spirit and aim of its enquiries; and as an inevitable result of thus contemplating man only on his lower and, if we may so say, earthward side, it either wholly excludes or unwisely neglects vast provinces of his compound being, with all their important results as manifested in the religions, laws, philosophy, language, literature and art of successive ages and of various races and nations. It would be untrue to say that these subjects are formally excluded. It would be unjust to hint that they are even slighted when occasionally introduced; but it is not going too far to affirm that they are subordinated in the importance attached and the attention bestowed on them, to subjects, in the estimation of every one except Anthropologists, with a speciality, of immeasurably greater value and significance.

It might perhaps be supposed, from the general tenor of the foregoing remarks, that we think too much attention has been given to physical and savage man. But this would be a mistake. We cannot, by any possibility, study the human organism too minutely or too profoundly. It is the highest and most complex, the most beautiful and the most effectually specialised structure in the telluric sphere. We must go, indeed, immeasurably farther in this direction than we have yet done. We must have a Comparative Anatomy of Man as of brutes. We want to know not merely the osseous specialities of the various races, but also the disposition and volume of the muscles, the relative proportion of the viscera, and, above all, the diversities in volume, quality, contour, and convolution, attaching to the brain of the grander divisions of mankind. Nor would we confine these investigations to the organic specialities characteristic only of races, but would also descend into the peculiarities attaching to the various temperaments and castes of the same race, together with their physiognomic expression, their physiological functions and pathological susceptibilities. In this direction we are still

profoundly ignorant of facts which surround us on every side, and press upon our attention not only in medical practice, but in the social intercourse and daily duties of ordinary life, and where any man of trained powers and naturally acute observation, may accumulate facts of unspeakable importance to a true Anthropology.

Neither would we despise the savage—on the contrary, we wish him to be studied more profoundly than at present. He is the rock whence we were hewn. He is at once pre-historic man, and yet our cotemporary. We enjoy advantages in this respect that no Greek or Roman ever knew. We have joined not only the ends of the earth, but, we may say, the eras of time, together. We fear, however, that we have not yet duly availed ourselves of these great advantages. We have allowed not only our religious but our scientific prejudices to stand in the way of a thorough investigation of savage life. We have commenced by defining his religion as a superstition, and terming its ritual a mummery. We speak of him as a heathen, and call his God an idol; and so inaugurate our hopeful process of converting him to our faith by blaspheming all which he holds sacred in his own. Perhaps it will be said that this is only the missionary mode of procedure; but, we would ask, is our scientific method much better. What is the tone of all ordinary travellers when they speak of the occult practices of rude nations? Do we not find that, as a rule, they have either suppressed the facts altogether, or wholly misunderstood, and so misrepresented them. What is the medicine man of the Indians of North America, or the Caffir prophet, or the Negro practitioner of Obi, or the shaman of the Ostians, or the conjuror of the Lapps; or, as to that matter, a Buddhist Lama or a Turkish Dervish, as pourtrayed in ordinary books, but a miserable travesty of the reality; dressed up to suit the prejudices of ignorant readers at home, who do not want and would not bear the truth on such subjects, and who are consequently as much shut out from the real psychology of savage and even barbarian life, as if their ruder brethren lived on another planet.

But while we thus advocate the profoundest study of the organic structure of man, and of his mental constitution and aptitudes under the rudest form in which he now exists, and while we would afford every possible encouragement to, and provide all practically available facilities for those archæological investigations which promise to reveal the anatomical

peculiarities and social condition of races, whose age at present can only be defined by terms adopted from geology, we must yet protest against the comparative indifference hitherto manifested by most anthropologists in relation to the mental characteristics and developments of the higher divisions of humanity. And here let us point out what we cannot but regard as an arch fallacy on this subject. We allude to the idea, almost everywhere prevalent, that the manifestations of superior intelligence we obtain under the conditions of civilisation are artificial, and, in a sense, forced products. Whereas a theology the most sublime, a philosophy the most profound, a literature the most polished, and an art the most idealised and refined, are as natural to the more effectually developed and cultured Caucasian as his Fetish worship to the Negro, and his wigwam to the Indian. Even the keenest observers and deepest thinkers seem to be here at fault. They allow the prejudices of education and the traditional habitudes of ancient thought to dominate both their insight and their judgment. While they admit that the cell of the bee and the hut of the beaver are the outcome of their organisation, thus ultimated in its appropriate effects, they pause at the canoe of the South Sea Islander, and the tented cart of the Nomadic Tartar, and fancy they can here detect the presence of art invading the realm of nature, not apparently understanding that art, and with it all other culture, is as inevitable to, because as instinctive in man, according to his several grades and races, as her social proclivities to the ant, or his burrowing tendencies to the rabbit. Alas! say we, for the Anthropology that can listen to the song of the nightingale, and pronounce it natural, and then attend a performance of Handel's "Creation" and regard it as artificial.

Our task hitherto has certainly been very ungracious. We have blamed where we should have praised, and detected faults where we might more readily have discovered merits. Suffice it that we regard most Anthropological works thus far, as merely preparatory to other and more successful efforts hereafter, when in a more advanced stage of the science we may generalise with comparative certainty, secure as to our facts and assured as to our conclusions. Let us now then, without farther prefatory remark, and with the clear understanding that our data are inadequate and our deductions consequently uncertain, proceed to the exposition of our

topic, which is Man, first in his physical and then in his mental attributes and relationships.

And here let us ask, what is Man, that is, what rank does he hold and what place does he fill in the great scheme of creation? In the first place, he is not a solar but a planetary being, which is equivalent to saying that he is not a radically central and self-poised, but, on the contrary, a thoroughly dependent, and we may add an essentially immature and imperfect being. As is the habitat, so must be its tenant. The earth is neither the largest nor the smallest of the planetary bodies. It is neither in closest proximity to, nor at the farthest known remove from the sun. It is not wholly devoid of a satellite, nor specially provided with them. Perhaps we scarcely go too far then in saying that as a domicile, its astronomical position, if we may be allowed the use of such a term, is unmistakably indicative of mediocrity in its especially representative inhabitant. But it is not only dependent on the sun, mechanically, or, if you will, through gravitation, that is in its place, and through the elements of its motion, but it is yet more dependent, through its opacity, on the great central orb of light and glory. It has no splendour in itself, and would roll along in rayless darkness, through the dim expanses of the universe, but for the brightness of the sun and the scintillations of the stars. It is not yet sufficiently mature to become effulgent, like its solar sire, in the glory-woven robe of its own vitality. Neither is it dependent on the sun only for light, but also, in some measure, for warmth: a magnificent emblem of man's dependence on the inspiration and the love of God.

It is the same with the earth's movement in her orbit. Advancing on her apparently pathless track, with a velocity that laughs all human contrivances to utter scorn, she yet completes her circuit to the appointed moment, and keeps her tryst unfailingly, while not only the oaks upon the mountains grow sere and old, but while the very mountains themselves, that men in their folly have called the everlasting hills, are slowly upheaven and again overthrown, as the hours of their stupendous though never lingering destiny strike out on the horologe of God. And is not this a sublime yet beautiful symbol of the divine providence in its guidance of man through that mystic cycle of steadily unfolding events we call his life, with the vernal blossoms of its blushing youth, the summer foliage of its vigorous and almost redundant

manhood, the golden fruitage of its mellowed autumn, and the wintry snows of its honoured age and welcome death—which is but the portal to a second spring. Can we suppose that He who guides the mansion so carefully will altogether neglect its tenant? Do the teachings of the microscope, that great revealer of the infinitely small, support such an idea? Rather let us say, it demonstrates, that as nothing is too vast so nothing is too minute for the all-embracing love of the universal Father of every order of being, to whom leaves are worlds and suns are sandgrains.

But we have not yet quite finished with the symbolism of our terrestrial dwelling-place. We have said that it is opaque and non-luminous, and hence hurls us men of the tropic and temperate zones nocturnally into darkness—the emblem of our sorrows, and, but for its stars, of our despair. Yes, Night is a great preacher—perhaps, could we see it aright, the most eloquent of all. She veils the earth that she may reveal the heavens. Her star-gemmed robe is the charter of our immortality. There, in characters of everlasting light, God has inscribed his promises to men—that they shall not surely die, but, at the sunset of life, enter upon the sublime fruition of their grand hereafter.

But the teachings of Nature, that beautiful handmaid—nay, that bride divine of God, are not confined to night. Day also has its lessons of profound wisdom and of deep insight, draped now in sunset glories and anon in matin splendours. Day, in direct contrast to night, reveals the earthly and veils the heavenly. It is the time for work, our practical yet earnest lifework, in those fields of labour where, if the weeds abound, the flowers also are not absent. It is an ordination of God that we should plough and sow ere we reap, both morally and physically, and day is the period for these operations. He who would cast his bread upon many waters, must do so ere the night cometh, in which no man can work. Let us then not despise our earth-life. It is the seedtime of eternity, where the golden sheaves will be garnered we have here, often amidst blood and tears, so laboriously bound together.

Such, then, is man's terrestrial abode, regarded astronomically. An opaque planetary body, entirely dependent on a solar centre of light and glory, the emblem of God and his material creation. As an opaque body, it of necessity casts a shadow, and thus occasionally darkens even its own moon at the full, as man, alas, sometimes overshadows his fair and

beautiful counterpart woman, involving her in the dim eclipse of his own sin. Perhaps these terrible tragedies are unavoidable in that dance of death we call life. And yet it is a terrible spectacle, this dread occultation of so fair a being, walking in the brightness of her youth, as if her path led gloriously through the starry mansions of the celestial. But let us not despair—no eclipse is for ever. Though that of the moon be often total, it is temporary; while all solar eclipses are, in addition, partial, as regards the limited area covered by the shadow of totality. But the shadow, whether of the earth or the moon, is a cone, which, thanks to the enormous magnitude of the sun, soon terminates in a sphere of unimpeded light and glory—cheering emblem of the limited duration of the effects of sin, despite the exaggerations of ignorant theologians, apparently quite incapable of interpreting the symbolism of that nature amidst whose fields and flowers their Master walked, a veritable poet, and so suffused his exquisite parables with the pulsing life of Palestinian scenery, where the lily and the vine afforded him texts that he might in vain have sought amidst the venerable pages of the ancient prophets.

But the earth, in addition to its planetary place and motion, as an integral part of the solar system, has also a special telluric life of its own, and this too abounding with phenomena, both scientifically and symbolically, of the profoundest interest, more particularly in their relation to its archtenant, man. If the position of the house be of importance, most assuredly the disposition of its chambers, and, we may add, their furnishing, cannot be insignificant. Now, we find that the surface of the globe is divided into land and water, the latter, as a superficial area, largely preponderating, indicative of the fact that aqueous forms and oceanic life are still very important elements in the telluric scheme of existence. Now this is a province from which man, organically speaking, is widely dissevered, as he is the last and noblest product of the aerial ocean, with the finer senses and more intense cerebration to which its higher conditions have given birth. The proportion of land and water, together with the organic forms to whose evolution they have respectively conduced, are adequate evidence that the earth, as a sustainer of life, is still immature, and has consequently a splendid futurity yet in reserve. It is observable also that the preponderance of land is in the northern rather than the southern hemisphere, and in correspondence with this we find that the sentient forms of organic

life tend to cerebral and thoracic development in the former, and to abdominal and lumbar development in the latter. These are facts, as we shall hereafter see, of deep import in relation to the present condition and future destiny of man. Let us illustrate our meaning here by a few instances.

History informs us that all the great empires of the old world, together with their several phases of civilisation, flourished north of the equator, and for the most part in the temperate zone. China, India, Egypt, Chaldea, Assyria, Persia, Greece, Rome, Carthage, and the states of modern Europe, are adequately illustrious examples of this proclivity in humanity to evolve its higher forms of culture along the line of the great axis of the eastern hemisphere, which extends in an area beyond the tropics, from the shores of the Pacific to those of the Atlantic Ocean. Such facts, so vast in their range and so enduring in their results, can neither be accidental nor exceptional. They must have occurred in accordance with law, and be due to the presence of a principle, whose power in the past is the best indication and admeasurement of its probable manifestation in the future.

Ere leaving this subject we may remark that, as a contrast to the foregoing, we find in the new world, whose major geographical axis is from north to south, that civilisation appeared on either side of the equator, and notably within the tropics, thus showing how important is the arrangement of the great masses of land in relation to the disposition of the more influential seats of culture, which obviously tend to an axial position on the continents in which they prevail. Nor is it without significance in this connection that Australia, isolated in position and southern in latitude, and so unfavourably situated in both respects, has been apparently ever devoid of even the elements of true culture. While, in strict correspondence with this, its fauna are so low in the scale that its mammals are wholly marsupial, with the exception of man, who constitutes the only placental type in this vast area of sentient life. It need scarcely be said that the Anthropology which would overlook such facts is unworthy of the name, and must ultimately yield to a form of inquiry at once more comprehensive and also more profound.

We have spoken of the aqueous and aerial oceans. Man is allied to the former through his blood and other fluids, still constituting by far the larger portion of his corporeal structure. While he is related to the latter through the function

of respiration, which however he shares not only with animals but also with plants. Now, the mobility, elasticity, and translucency of the atmosphere, are all clearly indicative of its inherent and essential superiority, as a circumambient fluid to water, and we must not therefore be surprised at the organic and functional superiority of the life-forms which inhabit it. But above and beyond the aerial, there is the magnetic ocean, composed of yet higher elements and endowed with far superior powers to those of the aerial ocean. Now man, while more especially a dweller in the latter, holds also certain intimate relationships to the former, indicated by the comparatively effective development of his nervous system, and more especially of his powerfully formed and magnificently convoluted brain, which are simply instrumentalities, the former for the circulation and distribution, and the latter for the concentration and evolution of that highest form of imponderable force known as the nervo-vital power, whereof we have reason to believe that we obtain an extract in the mesmeric aura of a vigorous magnetist. It is here that we perceive man's inherent superiority to all the other forms of life appertaining to the globe. He is surpassed in the complexity and specialisation of his alimentary arrangements by the ox, and in intensity of respiration by the bird, but neither of them approach him in the development of the nervous system, nor consequently in the nearness of their relation to the imponderable elements of the universe. This contemplated analogically, indicates that he is not only the most intellectually endowed, but also the most morally elevated type of being on the earthplane, and consequently, for whose superior we must ascend to a sphere where it is possible there may be an improvement on merely telluric conditions.

And while zoology and comparative anatomy thus combine to demonstrate the organic supremacy of man in the animate scale, geology and palæontology confirm their verdict by the evidence which they afford, that he is the last of the sentient advents. Nature has produced nothing more recent, and consequently, we have reason to believe, nothing superior to the human type on the globe. This testimony of the geological record is of more value than is commonly supposed. The gradual ascent of organic structure, whether in the vegetable or animal kingdom, with the lapse of time, is now a fact universally admitted, however it may be accounted for, and the lateness of man's arrival is no mean evidence of the

altitude of his grade in the scale of earthly being. The real place of man in this scale appears to be that of an aerial type of the mammalian quadruped. This perhaps demands some explanation.

All being is based on a bipolar arrangement of its forces, and consequently of its forms, derived apparently from the fact that spirit and matter, the universal positive and the great negative, enter into and constitute the totality of existence. Hence light and darkness, heat and cold, motion and rest, life and death, male and female, as the exposition and manifestation of what we summarise as God and Nature. Now, as a result of this bipartite division of things, which however does not imply any other antagonism than that which finally results in harmony, we have a duplex arrangement of all the grander divisions of sentient being, into what we have elsewhere termed its terrestrial and aerial types. These may be thus specified. In the ganglionic grade, we have the grub and the papilio, or, shall we say, the wingless worm and the winged butterfly. In the earlier, that is the oviparous stage of the vertebrates, we find the reptile and the bird, the former cold-blooded and with imperfect respiration, while the latter is not only warm-blooded, but has respiration at its known maximum. Then, advancing to the viviparous grade, we have the quadrupedal and instinctive mammal, and the bipedal and rational man. But in each of the oviparous grades, whether of grub and butterfly or reptile and bird, we find that the aerial type corresponds with, and in a sense reproduces, the lower and more terrestrial, as if it were simply a transfiguration and glorification of it. The animate scale of the one, in short, is the counterpart of that of the other. But it is otherwise with man; his orders, genera, and species by no means correspond in range and variety with those of the quadrupedal mammals beneath him. Now, Nature is never at fault, either through error or final deficiency in resources. But she has her processes, as of bud, blossom, and fruit, and during these her results may seem unsatisfactory, and, to an unpractised eye, even her means may seem inadequate. But you have only to wait for the completion of her cycles to witness the full evolution of their appropriate effects. It will be the same with man. He is at present initial, and consequently incomplete, and so, in a sense, imperfect, both racially and individually. His orders are races, his genera are nations, and his species are castes, oftentimes chaotically mingled, and never more

than faintly adumbrated. Nature has here only outlined but not filled in her picture. She has simply laid the foundation of the mighty edifice, whose massive pillars and towering pinnacles are yet to be evolved from the resources, and during the waning centuries, of the future.

We are now then enabled to define the place of man in the scale of being. He is an initial type of that higher form of mammalian life, which, in this superior grade of existence, corresponds to the bird and butterfly of the oviparous classes. Although aerial, however, he is as yet only winged in thought. In aspiration and imagination, his pinions bear him upwards to an empyrean in which no eagle has ever spread his wings, where splendours may be seen and whence prospects may be scanned, on which no merely material eye may ever presume to gaze. And yet the being thus endowed, so profound in thought and so vast in conception, whose soul is ever haunted by forms of inexpressible beauty, and whose consciousness is stimulated by standards of unattainable rectitude and purity, is still, comparatively speaking, only in the process of emergence from quadrupedal conditions, which indicate not only the proximity of his relationship to lower forms of life, but also the time and effort yet needed ere he can arise from his chrysalis tomb, framed on the type and clothed in the vesture appropriate to the exalted humanity of the future.

Let not these expressions be too severely interpreted. The true transitional type between man and the quadruped are the quadrumana. With anterior extremities still imperfectly specialised into intellectual instrumentalities, devoid of the command of fire, and altogether unprovided with mechanical contrivances, they are merely arboreal brutes on the plane of Nature, like the quadrupeds beneath them, if indeed the latter phrase be in all respects strictly applicable. Like other brutes, they exist intellectually on the plane of mere perception, that is, purely in the sphere of fact, and are obviously quite incapable of rising from phenomena to the laws on which they depend. Such creatures can have no abstract ideas, and so dwell unvaryingly amidst the diurnal routine and casual incidents of their arboreal life, without even attempting to master the principles in which such experiences originate. So, correspondentially, they have no ideal standard of excellence, transcending their ordinary experience, and leading them onwards, by successive efforts, to the gradual realisation of a higher standard of existence than that previously attained.

Now, in any comparison between them and man, let us remember that the latter can be sage and poet, savant and artist, thus in the sphere of thought and knowledge ascending from facts to principles, and this, too, with a mastery of the laws of Nature that often enables him, as in the case of eclipses and other astronomical phenomena, to pre-calculate results which can only transpire at the end of many millenniums. While in the realm of the ideal, his conceptions of beauty and excellence so far surpass his actual experience and his power of realisation, that they often render his ordinary life a source of perennial dissatisfaction, this being the providentially-appointed stimulus to that exercise of his mental powers through which unending progression is ensured, if not to the individual, then, at least, to the race.

Nor is there less difference between man and these anthropoid brutes in the sphere of morals. Here the ape, like any quadruped, is simply the creature of instinct. He is governed not by the higher sentiments, but by his passions and affections. What they prompt him to, he does, regardless of consequences, which he cannot foresee, and indifferent to the suffering he may inflict, and with which he cannot sympathise. Strictly speaking, he has neither prudence nor conscientiousness, veneration or benevolence. Of justice he has not the remotest conception. Of mercy he is wholly incapable. While to the truly sublime moral altitude of worship he never, in any mental altitude, even remotely approaches. Now, compare this miserable being with man, in whom, despite all his errors and malversations, rectitude, or, as we sometimes say, integrity and veracity, are abiding principles, and in whom, though anger and revenge may rule for a season, yet from whose gentle heart, more especially the heart of woman, pity ultimately distils like the dew of heaven, and mercy, based on the profoundest sympathy, falls on the object of suffering, like the summer rain on the parching soil. But, above all, how shall we express the width of that gulph where, on one side, the soul, if there be one, is wholly of the earth, earthy, while on the other, despite manifold lapses and perversities, there is ever an aspiration heavenwards, and a struggle Godwards. We have spoken of man as the sage and poet, but he may, and oftentimes does, rise yet higher; he may be the saint and prophet, dwelling in the light and partaking of the love of infinite perfection.

It is here that we begin to perceive the place of man, morally

and spiritually. We have already shown that, structurally, he is at the head of telluric creation, the most highly organised and most thoroughly specialised being within the range of our cognition, and for whose superior we must transcend the limits of terrestrial organisation. But this is only a definition of the casket, not a description of the jewel which it contains. It is not the body of man, however admirably constituted, but his mind, which renders him so deserving of our profoundest regard. As we have seen, intellectually, he ascends from facts which are temporal, to principles which are eternal, while, through his imagination, he rises from the plane of mere utility, which is earthly, to that of beauty, which is heavenly. We might then, from these endowments alone, predicate that he contains that within him which could never die, a germ of such wondrous perfectibility, that time and its opportunities can never suffice for its full and final development. But in strict accordance with those harmonic laws which, so far as our knowledge extends, pervade the universe, and ensure mutual adaptation between all its several parts and provinces, the moral correspond with the intellectual endowments of man, if not always in the individual, then collectively in the race. And it is well that they do so, for as we sometimes see in certain unhappy and we trust exceptional instances, where the intellectual faculties approach transcendent talent, and sometimes even reach the culminating point of genius, while the unfortunate possessor lacks proportionate moral sentiment, the most fearful evils often result from this unequal combination of power, without due self-command for its efficient guidance. Man then, taking him collectively, and even racially, is found to have moral sentiments proportionate to his intellectual faculties, and thus, from this two-fold endowment, is constituted not merely the terrestrial lord, but, we may say, has been consecrated and set apart as the God-appointed and spiritually ordained high-priest of creation, through whom alone, in this sphere, it is enabled to offer intelligent worship and acceptable self-sacrifice to the Creator.

It is on this side of him that all ordinary Zoological and Anthropological treatises generally fail in the enumeration and specification of his attributes. It is doubtful if any such works have yet done justice even to his intellect, and they have beyond all question conspicuously failed in the treatment of his moral nature. They have regarded him too

exclusively from his *roots* in the animal kingdom, and as a result of this undue attention to the inferior elements of his compound being, have overlooked those prophetic *blossoms*, whereby he gives promise of belonging ultimately to the rational and moral kingdom of earth's sublime futurity. We are aware that these ideas can scarcely be regarded as scientific. They would not very readily find admission into the published papers or authorised journal of any learned body in Europe. They lie at present outside the recognised boundaries of scientific research, which are rigidly limited, if not to the facts of sense, then, at least, to certain authorised provinces of investigation. Nor do we object to this. Order is thus, perhaps, better preserved. It is quite right that free speculation should precede formal enquiry, and that individuals should lead those forlorn hopes, whereby the citadels of olden error and traditional prejudice are finally stormed.

It must not be supposed, however, that these learned bodies thus exclude whole provinces of ascertainable truth from the range of their investigation without suffering from that Nemesis which, by the law of compensation, ever ultimately exacts a penalty proportionate to the offence. Let us illustrate the meaning of this remark. Anthropologists as a body, although there are many honourable individual exceptions, refuse, as we have said, to recognise the truth of Phrenology. Zoologists, Comparative Anatomists, and Palæontologists, have also taken up the same position, and as a result, are in utter confusion as to the true cerebral physiology, whether of man or brutes. The Comparative Anatomist, for example, is almost superabundantly eloquent on the beautiful congruity everywhere observable between any one part of an animal organism and every other. The herbivorous teeth always co-existing with a stomach and intestines, specially adapted for the digestion and assimilation of such a diet, as the teeth are fitted to prepare for their reception. While, as in the case of the well-emphasised instance of the ruminants, the extremities are simply, though admirably, framed for that pacific form of locomotion, which the daily search for such food would imply. But how is all this altered in the case of the felidæ. Here we have not only carnivorous teeth, with a stomach to correspond, but also taloned extremities, and a frame so constituted by the disposition of its bones and muscles as to ensure a degree of elasticity and strength in proportion to weight, such as is only surpassed in their

aerial counterparts, the terrible raptores, of whom the diurnal have as yet no true correlates in the quadrupedal sphere. Now, all this is, no doubt, very instructive, and we cannot be too grateful to Baron Cuvier and his followers for the many beautiful illustrations of organic adaptation which they have thus provided for us. But despite our profound respect for the knowledge and heartfelt reverence for the conscientious and painstaking labour of these deservedly illustrious men, let us not forget that in their anatomical and physiological researches they have omitted to notice the specialities, in each case, of that finest portion of the organism, the brain, which sets in motion and controls all those subsidiary portions of the system to which their attention has been so profitably directed.

And it is the same with the ordinary Anthropologist, who endeavours to define races and even their sub-varieties by cranial, physiognomical, and other characteristics, which necessarily co-exist with, and are, in a sense, the effects of cerebral development. Now, one result of his thus ignoring even the rudiments of a true cerebral physiology is, insuperable difficulty in defining the place of Man in the scale of being, whose relation to the Ape is derived rather from the extremities of his body than the interiors of his mind. Hence, controversies without end about the existence of Hippocampus Minor in the lower type, the presence or absence of which is of comparatively slight importance as a determining element of grade in the scale of being, while, at the same time, the magnificent hemispheres in man are overlooked, or, at least, altogether under-valued by the very persons who lay such an undue stress on merely basilar characteristics. Nor, as we have remarked, do the evils of ignoring Phrenology stop here. They introduce utter and endless confusion into our attempted definition of races, whose place in the humanitarian scale is largely determined by cerebral force, as indicated through volume, contour, and quality. Now, of the powerful aid which Phrenology would give in deciding on the absolute strength, or the relative proportion of these important characteristics in any particular type of man, it is needless to speak. Those who understand this science are aware of its vast resources in this respect; while conversely, those who are ignorant of it have no right to form an opinion.

But quite independently of the assistance which Phrenology would afford in defining the place of man in the scale of being,

and in providing more accurate racial demarcations than those to which we have yet attained, what a revelation does it not yield of the inner nature and essential character of Man in the abstract, with all his vast powers and yet all his stringent limitations. How, without its help, are we to form even the remotest conception of the ever varying proportion of passion and affection to sentiment and faculty, in the manifold individuals and diversified types which constitute that grand totality of partly impulsive and partly rational being, we term Humanity. As we have already shown, it is impossible to thoroughly understand the nature even of brutes, in whom the nervous system holds a comparatively subordinate place, without the help of a cerebral physiology, which would enable us to determine their mental attributes as well as their corporeal structure and functions. But if it be true of this vastly inferior order of being, how much more applicable must it be to so exalted a type as that of Man, where the nervous system is admittedly the ruling element, and cerebral development is the most important characteristic. And yet, with these plain truths, put, in a sense, palpably before them, the authorised expounders of Man's nature still remain comparatively indifferent to the establishment and recognition of a system of cerebral physiology, by which, not only would their own favourite science be advanced in many of its dependent provinces and subordinate specialities; but through which, some of the deepest problems in relation to Man's profounder nature and destiny would approximate to solution.

But if it be unwise in the professors of the science of Man, to neglect the structure and functions of so important an organ as the brain, is it not, also, equally injudicious on their part to overlook those peculiar susceptibilities and, we may add, capabilities of the nervous system manifested under the influence of Mesmerism. No doubt it is fashionable, just at present, to ignore these important departments of enquiry, which run counter to the general tendencies of scientific investigation. But what if they involve some great truths in relation to the structure and functions of Man? Where, then, in the estimation of a more enlightened future, will be the place of a professed Anthropology that shall have purposely neglected them. Now, every Mesmerist, with anything approaching to an extensive experience, knows there are phenomena developed under magnetic conditions, of the great-

est interest to every true student of humanity, and of which no Anthropologist, if he would be even approximately universal in his aim, and all-embracing in his receptivity, should willingly remain ignorant. And yet such is the inertia attaching even to new societies and really liberal and progressive institutes, that this most important department of doctrine and practice has been utterly neglected by every Anthropological society in Europe. Why, the phenomena of phreno-mesmerism and clairvoyance alone, would fill a volume with facts of the utmost importance in the study of Man, and without a knowledge of which, indeed, our acquaintance with the profounder elements of his nature must ever remain, not only partial, but superficial. It is the same with his psychology. What, for example, can we think of an Anthropology which neglects dream-life? that strange and mysterious province of our compound being, where the ordinary laws of vigilant perception seem inverted, so that, in place of objective realities exciting perceptive impressions, it is subjective ideas and conditions which seem to evoke a corresponding environment. Can we be said to have studied humanity till we have probed this problem to its profoundest depths, and attempted the solution, not only of ordinary, but extraordinary dreams, we mean those which are obviously clairvoyant and predictive? Let not our meaning in all this be misunderstood. We are far from implying that every Anthropologist should devote himself to the study of these more recondite subjects. What we ask, is, that they should be recognised as legitimate departments of enquiry, because they constitute important provinces of human susceptibility and experience.

But we would go even farther than this, and include that weird realm of the occult and the spiritual, from which ordinary men of science shrink with unutterable abhorrence. What, for example, can we think of a treatise on Man professing to be, in any measure, exhaustive, which, nevertheless, ignores presentiments, second sight, and the visions of seerdom? Why, these things underlie some of the greatest movements which history narrates. What, for instance, can we say of an Anthropology which utterly fails to account for the appearance and career of such men as Gautama, Jesus, or Mohammed? Why, such beings furnished most of the motor forces that have impelled humanity upwards and onwards to its present position. Their successive advents have changed the face of the world and altered the currents of universal history.

They founded religions and inaugurated eras. Without them humanity would have lacked its most powerful impulses to advancement, and its most efficient aids to progression. They are the pinnacles of the race; the archtypes of succeeding ages. They were the providentially appointed seals to whom million-fold disciples were but as molten wax for the reception of an impression. We may, if we so please, term them exceptional, but they were so in virtue of the greatness of their mission and the grandeur of their endowments. Let us distinctly understand that they were pre-eminently MEN, with all the highest attributes and qualities of true manhood in the fullest efflorescence. Their works testify to their power. They were the master-minds of time. To them we owe the faiths of the world, which, in so far as they were the product of individual inspiration welled up from the stilly depths of their vast souls, agonised again and again in many a Gethsemane, and crucified, oh, how often, on many a Calvary!

Now, we are fully aware that these things are altogether above and beyond our accepted Anthropology, but they are so, because, as a science of Man, it is not sufficiently expansive to embrace them. As we have said, it contemplates humanity on the lower and earthward side, while these exalted characters belong to its higher, and, we may almost say, heavenly one. Hence, among other things, our reason for attempting the present work, not with the hope of, in any measure, supplementing this deficiency, but rather to point it out and suggest the cessation of an exclusiveness so damaging to the cause of true humanitarian enquiry.

But it is time that we should return to the more scientific aspect of our subject, which in this chapter is Man, contemplated Anthropologically as a material denizen of the earth. We have said that his organisation allies him, through the Quadrumana, to the Quadrupedal Mammalia, while his mind, so vast in range and so exalted in sentiment, would rather seem to relate him to some higher and more spiritual order of being. It is here that we obtain an insight into the grounds, or shall we say causes, of that stupendous conflict whereof his consciousness is the battlefield. With a mind ever aspiring to the heavens, he has a body always dragging him to the earth. As Man, he is not yet fully born, even in his brain, much less in the inferior, and, if we may so express ourselves, dependent and subsidiary portions of his structure. Perhaps these remarks require some little explanation.

Whatever hypothesis we may hold as to the origin of past and existing classes, orders, genera, and species, it is certain they came into existence in succession, if not by a process of slow variation; so that whether we adopt the theory of evolution or the doctrine of creative fiats, we are brought practically to the same conclusion, namely, that the production of the existing constitution of things was a gradual work, that has occupied eras of which history can give no account, and to which all ordinary chronology is utterly inapplicable. And we also know that not only did the higher classes appear later than the lower, but that this law also regulated the evolution or creation of orders, genera, and species, and, we may say, even the sub-varieties of the latter. Thus, the controversy between the creationists and evolutionists is narrowed virtually to the admission or exclusion of a designer. Now, we suppose it need scarcely be said that we not only admit the existence of the Great Architect, but that we regard the totality of material being as but the reflection of his thought, the ultimation, through time and space, of his archetypal or divine ideas. After such an admission, the process of creation, whether by fiats or evolution, that is, by arbitrary enactment, and the exercise of a *quasi* miraculous power, or by the slow operation of forces acting ever in obedience to the laws of nature,—is equally a divine work, the only difference being, not as to the First Cause, but simply the *manner* in which he has chosen to ultimate himself on the sensuous plane of physical perception. We shall therefore generally speak in terms appropriate to the hypothesis of evolution, not as necessarily implying our adhesion to its truth (for although steadily progressing in the estimation of men of science, its universal acceptance and establishment must be a work of time, demanding profounder research and closer reasoning than have yet been bestowed upon it,) but simply because such terms are more convenient, and we may say expressive, than any others practically available in the composition of a treatise like the present.

We have said that Man is not yet fully born. We mean that he has not yet even assumed the mental, much less the physical, attributes and prerogatives of a true humanity. Man, as such, should be rational, intuitive, and creative. But it is only the favoured and exceptional few who are even rational, in the sense of ascending with ease from facts to principles; while it is only men of genius who are creative, and the

inspired who are intuitive. The multitude, whether of rich or poor, barbarous or civilised, who willingly take their stamp and impress from these natural leaders, are almost wholly devoid of these higher attributes, which they possess only in a germal form, and certainly not adequately developed for effective functional manifestation. Again, Man should be moral—that is, he should subordinate his passions to his principles, and, we may add, even regulate his affections by his judgment. But in the great majority of cases does he do this more than haltingly and imperfectly, as if in the attempted accomplishment of something to which his nature seems as yet almost incompetent. And what, we may add, are all our educational and religious institutions, with their complex and costly machinery, but aids to the culture and invigoration of these higher provinces of our nature, that obviously demand all the help we can provide for their growth and development. And what, indeed, do the magnitude and importance of these institutions, more especially those devoted to religious purposes, imply, but the deep consciousness of society—that is, of collective Man, when he has attained to anything approaching culture and civilisation, that the moral and intellectual elements of his being cannot be safely left to their own spontaneous activity, but need drilling and evocation by all the forces which experience has shown to be the most conducive to their invigoration.

And why is a being, thus obviously formed on so grand an idea, nevertheless, in immeasurably the larger moiety of his individualities, so miserably imperfect? and, we reply, because, in the sequences of organic evolution, he yet falls so far short of the fulfilment of that idea. This translated into other language means that his corporeal structure, including even his brain, although this is by far the most advanced portion of his organisation, still partakes too largely of the animal and not adequately of the human type. And here we are thrown back on Phrenology—that is, a system of cerebral physiology, which admits and, in a measure, explains not only the specialisation of the brain, but also the detailed functions of its several parts. It is not to be expected that we should here go into the demonstration of this science, it must be sufficient that we employ its vast resources for our present purpose. In combination with it we shall also use whatever Anthropological knowledge is in our possession, as we have to speak not merely of Man in the abstract, but also

of the actual humanity of the globe, as it is distributed under the manifold racial varieties into which it has been developed.

THE SAVAGE.

We find, contemplating Man as he actually exists, that all savage races fall typically below the rational standard of a true humanity, that is, they live, intellectually speaking, almost wholly on the plane of perception, and scarcely at all on that of thought. They are largely the creatures of fact and of casual incident, scarcely ever rising to the sublime altitude of law and principle. Hence, they are the slaves, not the masters of Nature, and, correspondentially, are fed rather by her spontaneous bounty than their own productive labour, directed by the forethought which adapts means to ends, and pre-calculates results prior to their advent. Hence, also, they accumulate but few resources, and live, in a sense, from hand to mouth, this pitiable physical condition again, on that doctrine of correspondences which is the only true foundation of symbolism, finding its exact parallel in their mental state, where they have accumulated but a slender stock of collective or common knowledge, that of the entire community, whether in history, law, religion, science, art, or poetry, being generally stored up in the memory of every averagely endowed elder of the tribe. In truth, their perceptive or knowing faculties, though often prominent, are generally irregular and unequal in development, so that, although endowed with keen observation, it is impossible that their knowledge should be either accurate or extensive. But the radical defect of their anterior brain is, as with the brutes, in the upper forehead. They are wanting in the power of thought. They cannot concatenate ideas, the whole mind being largely at the infantile, or, at most, childish stage of unreasoning impulse. So their imagination is far too feeble to present them with ideals of transcendent excellence, although, being human, if germal, they have conceptions of beauty transcending their experience, and hence often make feeble and, as we perhaps unwisely think, abortive attempts at adornment, whether in their persons, dress, dwellings, or arms. But of true art they have no conception, any more than of a profound philosophy or an exalted religion. Now what is all this but saying, by detailed instances, that they fall short of the standard of a true

humanity, which should, as we have already said, be rational and creative.

And here we begin to obtain some insight into the nature and source of that intellectual incompetency to which we have previously alluded, as characterising the great masses even of civilised communities. They are the remnants of barbarism, and even of savageism, not yet organically developed into more than educational aptitude for the reception of those elements of thought and knowledge, to which the higher traditional culture of the race, maintained and urged onwards by its more gifted minds, has yet given birth. This culture they could never have originated, and into its profounder arcana they can never be initiated. The utmost of which they are capable is to participate in some of its results, and share materially in some of its more practical advantages.

And now we may perhaps understand the mission of what may not be inappropriately termed the prophets of intellect, that is, the master-minds of science, literature, art, and legislation, if indeed the latter ought not, strictly speaking, to come under the head of morals. These gifted beings are the providentially appointed recipients of new ideas, which they transmit, through their more immediate disciples and remoter followers, to posterity. They originate the germs which after ages culture to perfection. They are the mountain-tops of thought, on which the rising sun casts first the roseate tints and then the golden beams of his advancing splendour, that only wants adequate time and favouring circumstances to equally flood the lower valleys with the golden effulgence of his radiant royalty. Now, one speciality of the higher races is, not only that they produce these master-minds more frequently and, we have reason to believe, of higher quality than the lower types, but that they also possess the power of retaining, transmitting, and even expanding their tuitions, in accordance with the larger requirements of after ages and the greater receptivity of later generations. A man like Plato or Aristotle, Bacon or Shakespeare, implies not only a high type, that is, a superior race, organically speaking, for his physical production, but he also demands a certain amount of previous culture among his people, for the due retention and perpetuation of his communications. Such beings would have been lost in Nigritia or Tartary, to say nothing of Australia or the South Sea Islands. But the harmonic laws, though we may not have mastered this section of them, doubtless provide

that where there is a sun there shall be fitting planets for his supervision. Let no man, then, withhold his light, lest his effulgence be wasted. The God who has given him eloquence will assuredly provide an audience, now or hereafter, and in the destinies of a world the centuries count but as hours on the dial-plate of astronomic time.

We have said that all savage races fall typically below the rational standard of a true humanity. Let us now contemplate them morally. The ruling principle of the true savage is love of self. Even wife and children live largely on the outside of his inner nature. They are not a part of himself; and although he may regard them with a certain measure of impulsive and almost instinctive affection, he is ever ready to sacrifice them to his more violent passions. He lives predominantly for the gratification of his senses, and whatever will most conduce to this, whether persons or things, he values accordingly. Now, it need scarcely be said that, in so far as he does this, he approximates to the standard of the brute. As one result of the inordinate strength of his selfhood, he has but a very inadequate sense of justice, his perception of the *meum* being vastly stronger than of the *tuum*. He cannot be always trusted to decide between himself and another, nor, for that matter, between the claims of his own tribe and those of an alien people. Alas! are we really speaking here only of the savage! His conceptions of the rights of property, perhaps because he has so little of it, are apt to be vague and shadowy. Hence he is given to stealthy appropriation, more especially from strangers, regarding not only all waifs, but all surreptitiously removable articles, as lawful prizes in his high court of justiciary. His real forethought seldom extends beyond many to-morrows. His precalculations are easily accomplished. Improvidence seems to be one of his ineradicable vices. His chief care seems to be as to what he shall eat, his only anxiety that there should be a sufficiency of food, and even as regards this he is often thoughtless and extravagant. Again, shall we say that these are attributes attaching only to savage life? But let us remember that, although not yet extinct as a type in civilised communities, individuals thus characterised are a remnant of the savage age, in which they are still, if we may so express ourselves, organically rooted.

But what shall we say to the religion of the savage? Of course the theologian will reply, a superstition. And in a

sense, perhaps, he is right; but then, unfortunately, this epithet is almost equally applicable to other forms of faith and practice than those of the mere savage. It is seldom that one man's or nation's God pleases another, and it is no wonder, therefore, that the savage, whose Deity, whether embodied, or rather emblemed, in a stone, a tree, or a serpent, can by supposition work a miracle any day, despises ours, whose functions in this respect have, according to all orthodox accounts, very nearly ceased for eighteen hundred years. It is here that we touch on a great distinction, to which, perchance, we shall have again to allude in the course of the present work, namely, that the God of the savage is vital and efficient, an ever-present and all-sufficing power, even if occasionally malignant; while the traditional Deity of the civilised masses of Western Europe is indistinct and shadowy, remote and inoperative. Nor does this distinction end here, for it also pervades their ideas of the spiritual sphere generally, which is much nearer and more real to the barbarian than to the man of modern civilisation.

We have said that the savage is prehistoric Man and yet our contemporary. He is so in his food, equipments, and, we may say, organisation, why not then in his religion? Now, this religion, as we have said, is vital, but with the exception of that of the North American Indians, it is low. We except the Indians, because their language, institutions, and, above all, their religion, more especially in its higher phases, indicate that they are allied to, if not descended from, a more cultured people. And hence, we may observe in passing, some rather erroneous ideas about savages are very prevalent among many of our American friends, in consequence of their familiarity with this comparatively exalted type of primitive man. But to return to our subject. The radical speciality of the faith of the savage is, that it is a religion of fear and not of love, arising from the fact that, as more or less a reflection of his own nature, it is the offspring of his passions rather than of his moral sentiments and intellectual faculties. Hence, his God is often cruel, vindictive, and impulsive, and so requiring to be pacified and interceded with, not merely by prayer and praise, but also by manifold material offerings, and not seldom by the blood of victims, some of whom are occasionally human.

And here we are brought to the earnest consideration of a great psychological problem, namely, that every man's God is,

in a measure, a reflection of himself, that is, of his organisation and his culture. In other words, his God is that portion of the divine which can be reflected from his own soul-mirror; just as his universe is that portion of the totality of being of which he is cognisant from observation and experience, and in civilised countries from tuition, and of which alone, therefore, he can form a clear conception. All else lies on the outside of him, in the faintly adumbrated realm of the vague and the unknown, and therefore, to him, the practically non-existent;—a consideration that should make us all exceedingly humble in our theological pretensions, knowing that as we fall so far short of an adequate conception of the material universe, which is but a dim reflection of His glory, we cannot fail, however helped by holy prophets in their rapt hour of ecstatic illumination and beatific vision, to fall equally short of the sublime reality in our endeavours to conceive of the infinite Cause of all existence.

Travellers tell us of tribes who have no idea of religion—but can we trust to this representation? We, of course, do not mean that these gentlemen have intentionally deceived us, but knowing how they have misapprehended or ignored the mesmeric practice, magical ritual, astrological knowledge, and other branches of the occult in nations not only emerging from the savage, but who have attained to, at least, the barbarian stage of existence, we feel that their portraiture of the religion, or, if the reader so pleases, irreligion of primitive man, is commonly untrustworthy. They do not bring with them an eye that has the power to see these things. Their more effective training has been so purely material, and their religious tuition so narrow and exclusive, that they cannot apprehend and realise aught in the way of fact beyond the boundaries of acknowledged science, nor accept any form of belief as a virtual religion, unless it comports in some measure with their own. When we join this inability to observe with a corresponding, or, at least, proportionate incapacity to understand not merely the direct but the *figurative* meaning of the language of their rude interlocutors, we can surely avoid the conclusion that our informants were scarcely in a position to do full justice to the subject of their investigation.

This subject of relationship to a spiritual sphere goes down, indeed, to much greater depths than is usually supposed. According to our orthodox creed, the brutes have nothing whatever to do with it. We unhesitatingly and authoritatively

draw a clear line of demarcation between them and ourselves, confidently affirming on "the testimony of the written word," as we say, that they are mortal and we are immortal. But it is very doubtful whether so grave a matter can be finally settled in this summary way. The profounder ancients, more especially the Egyptians and Hindoos, rather inclined to an opposite belief. And, in this they were supported by what little we know of the psychology of animals. If there be any truth whatever, objective or subjective, in the manifold narratives of ghosts and apparitions which have descended to us from previous generations, or in the statement of similar experiences, as occurring to our contemporaries, it is quite certain that domesticated animals, such as horses and dogs, are sensitive to the presence of spiritual influences, whatever these may be. Nay it would even appear that in many instances they have proved more sensitive than their master, being conscious of and afraid of the "Ghost" prior to his perception of its proximity. Now, without at present going into the yet profounder question as to whether such consciousness of and perceptive interspheration with the spiritual elements of existence, on the part of brutes, be indicative and almost demonstrative of their comparatively intimate relation to it through the constitution of their own being, it at least settles the vexed question of savage belief, even at the lowest stage of pre-historic development, in a spiritual environment. If animals with their very inferior organisation, more especially that of the nervous system, and above all their lower cerebral structure, can become recipient of impressions from an ordinarily supersensuous sphere, then, most assuredly man, at any stage of his gradation, cannot have been wholly excluded from such experiences.

But the faith of the savage, as we have said, is pre-eminently a religion of fear. Nature is not his loving mother, but his passionate and relentless nurse, who punishes him in her anger, and destroys him in her fury. This is the psychological reflection of his rude type of brain, where the basilar organs of combativeness, destructiveness, and secretiveness dominate the coronal elements of conscientiousness, veneration, and benevolence, this diabolic inspiration, if we may so express ourselves, from powerful passions controlled only by weak sentiments, being intensified by the correspondingly low character of his intellectual faculties.

And here some very suggestive thoughts cannot fail to

occur to the reflective reader. Religions, more especially the great faiths of the higher races, are among the most archaic, if also the most venerable productions in the world. They have descended to us, by a long process of derivation and interaction, from the very earliest ages of human society. Like the material world, they have their successive strata, in which we may also observe, to carry out the analogy, some very wonderful fossils are occasionally found, as often to the consternation as to the delight of the moral palæontologist. Have we none of these in our own? We see them in Brahmanism and Buddhism. Are they altogether unknown in Judaism? Is tree and serpent worship, for example, that strange bequest of the non-Caucasian races, confined to the faiths of Eastern Asia? So, is a God whom we must fear, rather than love, limited wholly to the traditions of barbarians? Have we not people at home who, apparently, delight in the epithet of *God-fearing*, as the most descriptive epithet of their religious life? And can the idea of the especial efficiency of human sacrifice be regarded as altogether extinct among those who believe that the world was redeemed by the blood of the Saviour, offered up as a propitiatory sacrifice on the terrible altar of Calvary? In contemplating such venerable characteristics, still surviving in existent faiths, we can scarcely avoid the conclusion, that the religious life of mankind has been a process of continuous development, in which one stage of progress has succeeded another by a process of natural and, we may almost say, inevitable evolution. And here, at this almost initial stage of our inquiry, the reader cannot fail to have observed how many of these beautifully illustrative analogies have occurred, presenting themselves almost unsought, during the ordinary exposition of our subject. Nor is this a matter of accident, or in any way exceptional. Nature is full of such profound correspondences between the material and the spiritual. How indeed should it be otherwise, for is not the one sphere a reflection of the other?

And now, following out and in a sense completing our survey of the moral nature of the savage, we need scarcely say that, in the great majority of instances, benevolence is practically unknown to him. Whatever share of the milk of human kindness may attach to his nature is shown through his domestic affections, to his family, and through the adhesive social elements, to his tribe. His sympathies, if, as we have already remarked, he can be said to have any, are narrow,

without being strong. They are limited in their range, yet not intensified in their force. They are contracted, yet not thereby invigorated. This is only saying, that the love element in him is inherently and essentially weak, and so far from embracing humanity, and, we may say, the universe, is commonly confined to himself and his more immediate surroundings. Now this, translated into other language, means that he has much of the brutal and little of the divine element in his mental constitution. He is not GOD-LIKE—and, therefore, he is not fully humanised. For let us never lose sight of the root-idea, that man, in his higher aspects and through his sublimer endowments, is the ordained representative of God on earth, and exactly in so far as he falls short of this exalted standard, does he lapse from the completeness of that archetypal idea on which he is, even now, in the process of formation.

And all these moral defects, of which we have been speaking, are reflected in the inferior cranial contour of the savage, where, in addition to the narrow and retreating forehead, we generally find a depressed and contracted coronal region, more especially in that anterior portion where phrenologists place the seat of those cardinal Christian virtues—Faith, Hope, and Charity. But here we must remember that the savage labours under the double disadvantage of a very rude and imperfect moral as well as intellectual culture, superadded to an inferior type of organisation. It is from this stand-point that we begin to understand what civilisation has done, and is doing, for humanity, by the gradual accumulation of those tuitional resources, which have been bequeathed to us by the labours and sufferings, the toil-won thought and God-given inspiration of the great, and good, and wise, and holy of other generations. We have spoken of the prophets of intellect, but what shall we say of the prophets of faith, the mighty master-builders of the centuries, to whom we owe those sublime temples where humanity has gone up to worship while the millenniums grew old and died? Now, from all this, let us remember that the savage is cut off, like the pre-historic man, of whom, as we have said, he is, in a sense, the present reproduction. For him the past might as well never have existed. He does not drink of its deep wells of knowledge. He does not slake his thirst at its fountains of inspiration. He does not partake of its experience. He does not share in its wisdom. Its faiths have come and gone, its empires have risen and fallen, and

from the stupendous acts and tragic scenes of this dread world drama, he is wholly excluded—as much so as the flint-hewers of the drift and the slayers of the mastodon.

And here we are brought once more in view of a grave and startling fact, to which we have already alluded, namely, the existence of a numerically powerful and virtually demi-savage class, as the underlying popular element of our showy and imperfect civilisation. What do our labouring masses know of these things more than the savage? Not much; but they have one advantage of which he is devoid, they can come in contact with those who do know them. And they live under institutions, and amidst manners, customs, and handicrafts, which are our inheritance from a hundred generations. It is here that we see what civilisation does, even for the meanest of its children; how much more then for the highest and most favoured, who enter as wealthy heirs upon the accumulated treasures of countless centuries!

These matters, however, go down to greater depths than we have yet plumbed. The material is but the effect of the spiritual; the body is but the outcome of the mind. After this fashion, with this low type of head and this rude cast of countenance, where no one feature seems properly chiselled, and with the remainder of his organisation proportionately unfinished and inchoate, has his soul managed to vesture itself for the stage of time. This is its corporeal presentment, the physical analogue of its spiritual condition. And thus read, how much of interior incompleteness is indicated by the cranial type and facial expression of by far the larger moiety of the population, even of the most civilised communities among the most highly organised races.

And now, having contemplated the savage from these manifold standpoints, that is, in his physical organisation, his mental constitution, his social condition, his religious belief, and his intellectual culture, let us ask what he is, and what, in all probability, will be his destiny. And we reply, that he is an outstanding remnant of the primitive or root-man of the race. If we are justified in regarding even the highest Caucasian as only an initial type of true humanity, we are assuredly authorised to affirm that the poor savage, whether of the Negroid or Turanian type, is only at the germal stage, whether of moral, physical, or intellectual development. He is Man at the faint dawn of his true existence. He is the earliest and most archaic link yet remaining of the

real bimana. And it is a remarkable fact that he should have survived, almost in his integrity, as Man at the stone age, to our own time. Judging by the remains of the bone caves and the drift, there must have been a time when humanity was yet ruder in organisation, but, if so, only by a few shades. Any decision on this point as yet, however, would be altogether premature. We must examine the bone caves of Africa and Central Asia, as well as those of Europe and America, to say nothing of their geological strata, ere we can come to any definite conclusion as to the organic type of the earliest men, based not on an evolutional or any other hypothesis, but on demonstrable fact.

Granting, then, that the savage presents us with the nearest existent approach to primitive Man, who, in so far as he differed from him, must have done so by inferiority of grade, both mental and physical, and it is obvious that we have arrived at a conclusion whence many important corollaries may be deduced. In the first place, all myths of a primal condition of Paradisaical perfection must be relegated to the realm of poetry, or at least of symbolic teaching, where the truth to be communicated, while far vaster and sublimer, more enduring and profound, is nevertheless very different from the seeming fact in which it is conveyed. Or, should this conclusion be regarded as too sweeping, then such Paradisaical traditions, whatever they may signify, must be confined to the Caucasian, or, as some prefer to term it, Adamic race, and when applied to them, will probably be found to mean their deterioration by admixture, whether through conquest or pacific migration, with the inferior elements of humanity. Now, on either hypothesis, the story of the Fall, whether that of the individual or rather representative Adam of the Semitic records, or the gradual descent from a golden to a silver, and from a silver to a bronze, and from a bronze to an iron age, which seems to be the Aryan form of the same truth, will have to be greatly modified, and, we may say, translated into terms implying ethnic facts.

But if the savage be an outstanding remnant of primitive Man, what is his destiny? And we reply, *Extinction.* This, we admit, is a terrible sentence to pronounce upon the possessors of at least a third of the habitable globe. But the simple consideration for us here is, will it hold? Is it in accordance with the laws and processes of Nature that, as an inferior type of organic and mental being, they should be

eventually superseded by a superior? And all experience justifies us in responding in the affirmative. And here let us remember that there are virtually two kinds of extinction in relation to races, the one absolute and the other only relative, the first by supercession and the other by modification, of which we have the duplex example at present in America, where the hunting Indian of the North is being exterminated, while the comparatively civilised Mexican and Peruvian are being modified by a baptism of European blood. The extinction then to which we refer, is that of the merely hunting savage at the stone age, who is neither shepherd nor agriculturist, but an untutored child of Nature, living largely, like the brutes, on her spontaneous bounty.

Now such an event as this, which is being daily transacted before our eyes, and which yet, on such a scale, never before had its parallel in the history of the world, cannot stand alone. It must be part of a larger whole. It must have had preparatory antecedents, and it will have far-reaching consequences. It implies a different balance, in the forces of humanity, to anything which has antecedently prevailed. It pre-supposes a degree of power and supremacy on the part of the civilised races, such as they have never previously possessed or at least exercised, and it equally supposes a proportionate and relatively increasing weakness on the part of the ruder types, such as they have never before manifested. But this is a mere statement of the fact, not an exposition of its producing cause. And here, in using the terms savage and civilised, let it be distinctly understood, that we signify not merely social diversity but organic difference, the one, when so strongly marked, generally coinciding with the other.

And thus we are brought to the necessity of making a few remarks on what may be called popular historic fallacies. We have said that the savage is of a different type from the Man of civilisation. This is emphatically true when the latter is of the Caucasian race. And of the great Turanian nations of the farther East, we purpose speaking at a more advanced stage of the present work. Now, it is a remarkable and noteworthy fact that, although we have swept the coasts and largely penetrated into the interior of all the great continents of the world, we have nowhere met with a people of Caucasian type in a state of absolute savageism. They may be, and often are vigorous barbarians, as in the case of the Moors and Bedoweens, but they never sink normally and permanently

below this stage of social organisation and intellectual culture. And yet we often glibly repeat after Roman authors, who only knew of anthropophagi and troglodytes by remote tradition, that our ancestors, the high caste Celts of Britain, were "painted savages." And yet we know that they had war-chariots and cornfields, ships in the harbours, and flocks and herds in the interior of the country. Now these things imply much else. They cannot exist alone. They are parts of a social system whose several functions, with the appropriate arrangements for their efficient discharge, must of necessity harmonise the one with the other. The war-chariot, for instance, implies the wheelwright and the smith, but with these must co-exist all the simpler mechanical handicraftsmen known to the earlier stages of civilisation. The harness of the Britons indeed was so famous for its strength, durability, and beauty, that we are told they carried on an extensive trade in its export. So cornfields imply not only the plough, but a general knowledge of agriculture, with all the prudence, forethought, and pre-calculation which its practice of necessity involves. But they indicate much more. They demonstrate the existence of clear and well-ascertained, and generally respected, rights of property, which could not exist without an established and recognised code of laws, with duly appointed officers, from the judge downwards, for their effective administration. Indeed, we know there were such officers, the sacred order of the Druids, discharging not only sacerdotal but also judicial and medical functions, thus constituting not merely the clergy but also the clerisy of the land, for in addition to these more formal and onerous duties they were also bards and historians.

Now, to speak of a people thus equipped with all the simpler and many of the higher elements of pre-classic civilisation as savages, is simply absurd, and shows how confused are the ideas we have entertained, and how loose is the phraseology to which we have been accustomed on this important subject. It indicates, in the first place, our ignorance of the fact, that social systems are normally developed and harmonically constituted moral organisms, whose several parts are co-operative and interdependent, like the various members of a vegetable or animal structure. While, as regards our terminology, it implies that we use the word savage in a much wider sense than that to which it should be restricted, if well-understood and carefully applied epithets are to reflect the

accuracy of our Anthropological ideas. As regards the more immediate instance just cited for example, we are enabled, after a little study of the subject, to range the ancient Britons definitively in the scale of civilisation, and assign them a recognised place in the great scheme of human culture. They were obviously an outstanding part of that antique phase of civilisation which once prevailed in Egypt, India, and Persia, and of which, in one of its simpler phases, we have such a vivid portraiture in the Iliad, where the war-chariot constituted the principal feature on the battlefield, and the chief was rather a combatant knight than a strategic general. Speaking of this stage of culture from another standpoint, and we may say that, at its maximum, it belonged to the close of the bronze and the dawn of the iron age of archæology, although it long survived this in Britain, owing probably to the geographical, and with this the corresponding moral isolation of this remote island, virtually the "Ultima Thule" of pre-historic civilisation.

But to return to the more immediate subject-matter of our remarks, the rapidly advancing extinction of savage types. This fact, as we have said, cannot stand alone. It implies a period of crisis in the physical condition, and with this a revolution in the moral and intellectual forms of humanity. Such an extensive, and we may almost say mundane destruction of the savage, implies a proportionate expansion of the civilised, if not also of the barbarous races. The men of nerve, and more especially of brain, are gaining ground on the men of mere bone and muscle, and should the process continue, and its results in the way of colonial extension be rendered permanent, it would involve an enlargement of the Caucasian area at the expense of those occupied by the ruder Turanian and Negroid types respectively, to one or other of which nearly all savage tribes are either intimately or remotely related. And thus we are brought to the subject of ethnic area in its bearing on the habitat and destiny of the various types of humanity.

ETHNIC AREA.

We have already spoken of the Flora and Fauna of the earth, that is, of its Vegetable and Animal kingdoms, as telluric organs through which some very important vital functions of the globe, as a living planetary organism still at the infantile,

if not embryonic, stage of development, are doubtless discharged. Now, if this be true, the principle must be susceptible of yet wider application. It must embrace Man, who, in virtue of his higher and more specialised organisation, cannot fail to prove instrumental in the effectuation of yet higher results. As the nervous, and more especially the cerebral type of the world, he must represent, of course not directly, but correspondentially, the earlier stages of its cerebral development and its mental power. Stated succinctly, we may say the vegetable realm represents the vascular, the animal the muscular, and the hominal the nervous system of the earth, all resting on the osseous—that is, in this planetary series, the mineral kingdom. But this law of correspondential representation does not cease here. It is repeated on the human plane, where the Negroid types represent the vascular, the Turanian the muscular, and the Caucasian the nervous portion of the collective organisation of humanity. Let not the reader be alarmed at the presentation of these rather large, and as perhaps he may deem them, loose ideas. Nature, though vast in her resources, is simple in her processes. She wastes nothing, not even thought. Her plans are unitary in principle, though co-extensive with the universe in range and all-embracing in their result. She fashions a world as she moulds a dew-drop, taking no account of diversity of size, which to her practically illimitable immensity is of slight significance. Star-dust and sand-dust are alike to her, as they are borne upon the breath of her nostrils, in which, as the divine aura, float the mystic germs of multiform and ever-evolving life, now shining forth in the almost unendurable splendour of central suns, and anon animating the ephemeridæ that dance for an earthday in their golden beams.

Now, it may be observed in the grand telluric sequences to which we have been alluding, that the animal rests upon the vegetable kingdom, and the human upon both. It is the same in the higher cycle of humanity itself, where the Negroid types are altogether of the earth, earthy, never rising by any chance in the course of countless centuries, to the beauty of art or the sublimity of poetry, clinging, like the vegetable realm they so aptly represent, to the bosom of their terrestrial mother. The Turanians, it must be admitted, are somewhat superior to this. They have art, literature, and religion, but not of an exalted type. Like their heads and faces, these great realms of thought are with them infantile, if not embrv-

onic. They lack the grandeur and sublimity such conceptions assume in the hands of the higher Caucasians. The truth is, that as a race they are still at the childish stage of tuitional culture and mental development. They learn everything from authority and do everything by precedent. They have no true individuality, and consequently no firm self-reliance for the practical or clear inspirational light for the ideal. But large bodies of them have been tamed and civilised, or, as we say of the animals, domesticated, and so rendered useful and productive in the mundane economy of humanity. We have yet to see the ulterior significance of this momentous fact. It has prospective bearings of which neither sages nor statesmen have yet dreamed. The five hundred millions of China, Japan, Siam, and Burmah, are a storehouse of industrial force, that when it breaks loose must flood and derange the labour markets of the world. The embankments of prejudice and tyranny on the one hand, and of geographical isolation on the other, are now giving way before the rising tide of universal progress, and already the small, premonitory currents of Coolie labour give us a foretaste of what we may expect in the way of Turanian emigration.

There appears to be a radical difference in relation to labour between the Negro and the Turanian. The former works by coercion from without, the latter by volition from within. Hence, the first has been always virtually, and in most cases formally, a slave; while the latter is, both at home and abroad, in a measure, a freeman. In truth, the Negro does not work as a man, but as an animal—that is, by the lash, and, correspondentially, has been fed and housed like a brute by his master, to whom he has, moreover, in almost all ages and countries, belonged as a chattel. These are terrible words, but we must look facts in the face, more especially the recurrent facts of five thousand years' experience. Now, it is the inevitable cessation of this condition of things, which brings the Turanian to the front of the labour market. The universal conscience of enlightened man will no longer permit of slavery. As an institution it is everywhere doomed, except, perhaps, in Africa itself. Christendom, now the virtual mistress of the world, rising to the true level of her beneficent and exalted faith, has proclaimed its cessation, and who shall resist her edict? But in abolishing slavery we have also abolished the Negro as a paying, exportable commodity. As a freeman, it is to be feared he is not worth the cost of his voyage. At

least this seems to be the experience of practical men, on whom, and not on theoretical philanthropists, must devolve the ultimate solution of this great problem.

But far above and resting on these inferior types of humanity comes the Caucasian, highest in structure but latest in advent, the artist and poet, the sage and prophet of his race. It is doubtful whether we yet know how to estimate him aright. Our standards are too material, too grossly physical, and however applicable to the inferior races, are scarcely suitable to our own, so that we are prone to regard him through his corporeal rather than his mental endowments; and however admirable the former, it is in the latter that his especial excellence is more unmistakably manifested. In him the mind of the planet culminates. He is the greatest birth of time. He has founded the noblest religions and built up the greatest empires upon record. To him we owe the successive civilisations which make history the unfolding of a divine drama of stupendous interest and transcendent excellence. He has furnished us with the masterpieces of literature and the models of art. Our profoundest meditations in philosophy are of his composition, and our highest attainments in science are due to his investigations. He is, and from the dawn of all authentic record has been, the indubitable master of the world. His supremacy was never more unchallenged than at present. The Turanians are merely awaiting his pleasure to effect their conquest. The Negroes are simply stagnant till he shall give them an impulse towards progression. The ends of the earth are in his possession. Its fertile plains are asking for his tillage, and its mountains are ready to yield up their long-buried treasures at the magic spell of his mining and metallurgy. He has compassed the globe; its farthest shores receive his emigrants, and its remotest ports afford shelter to his shipping. In contemplating the possible destiny of such a race, the powers of thought wax faint in the process of pre-calculation, while even imagination finds its pinions too short for effectually spanning the vast expanses of futurity that open to its prevision.

Now, these races, so diverse in structure, so unequal in endowment, and so contrasted in destiny, have their respective areas, on which they have been located apparently from pre-historic ages; and one of the greatest problems which Anthropology has to settle is, whether these areas which they at present occupy are their native and, in a sense, inalienable

habitat, or merely a territory where they have settled by the force of circumstances. This, we may remark here, is not a matter merely for the discussion and amusement of Anthropologists, but a question of vital interest to the inhabitant of every European colony; for on its decision, if in accordance with the laws of Nature, must depend the permanence of those vast extensions of the Aryan race, more especially in the New World, which have been effected during the last three centuries. It involves even more than this, for on it must depend the possible realisation of that future at which we have succinctly glanced in a preceding paragraph.

Now, problems demanding such multiform data for their solution, to say nothing of their leading to such stupendous issues, are not subjects on which a shallow dogmatism should venture with its unprepared assertions; on the contrary, they demand the largest views, based on the most profound and searching investigation. We say this, not to induce a feeling of absolute incertitude on the part of the reader in any conclusions at which we may arrive, but rather to guard against the supposition that we wish to speak with authority, or in any way independently of the data we may state or the reasonings to which we shall have recourse. And here let it be distinctly understood that while this is a work, we hope not altogether unworthy the attention of the Scientific Anthropologist, it is more especially intended for the general reader, presumably ignorant of many of the details of the Science of Man, and for whom therefore explanations are often introduced where allusions would suffice for a prepared audience.

ETHNIC AREAS.

In any attempt to demonstrate the existence and determine the limits of ethnic areas, we must remember that Man is not the sole inhabitant of the earth. Contemplated indeed from the standpoint of Nature, he is seen to be only the culminating point of its Fauna, and if so, then he must, in some measure, obey the laws which govern their geographical distribution. But neither are the Fauna of the earth its sole organic, though its only sentient types, for beneath them, as already remarked, are the various classes and orders of the vegetable kingdom, on whose distribution, that of the superior realm also in part depends. Now, Botanists and Zoologists are fully aware that there are areas for plants and animals,

why not then, for the various types of Men? To what should be the profound and independent consideration of this question, it is to be feared that we bring many preconceived ideas respecting both the origin and the unity of humanity. We want to regard Man apart from Nature, as if he stood aloof from her realms and were not amenable to her laws. Now, this is, to say the least of it, a very unwise procedure, far more worthy of theologians than of men of science. It is wholly anti-Baconian and non-inductive in its spirit, and were such rules of enquiry to prevail in any other department of investigation they could not fail to eventuate in our entertainment of the most stupendous fallacies. They are not the path by which we can expect to arrive at truth in relation to Man, who, as a part of Nature, must, as we have said, be obedient to her laws and amenable to her forces.

Such is the conclusion to which we should be led by deductive, and what may almost be called *a priori* reasoning on the subject, and we find that the fact is in accord with it. Mankind are distributed over the earth in ethnic groups, subdivided into varieties of various shades of distinction. Such are the Turanians, with their peculiar features, as Mongols and Tartars, the former being more strongly emphasised with especial racial characteristics than the latter. Such, also, are the Negroes, with their subdivision into African and Oceanic varieties. And such, we may add, are the Caucasians, with their separation into Aryans and Semites, the former being the intellectual and the latter the moral branch of this great race, in whose duplex form, humanity culminates, and at length attains to something approaching its ideal standard as a moral and intellectual type of being. Now the question for consideration here is, are these races the natural product of the areas they respectively occupy, like the plants and animals by which they are surrounded? This, of course, involves the important subject of telluric influence, including latitude, longitude, geologic formation, temperature, prevailing winds, hygrometric and other data, having either a remote or direct relation to hygienic conditions, together with the solar, lunar, and stellar influences specially operating on any particular part of the earth's surface as a planetary organism. Now, this mere statement of the problem may suffice to show how vast is its range and how manifold are the data required for its solution, and should, therefore, ensure our modesty in

the utterance of an opinion as to the merits of any hypothesis which may be advanced on the subject.

If we take the lowest of these races, that is the Negroes, situated in their great and prevailing group, south of the Sahara, and under their insular form, from the Andaman Isles to New Guinea, or yet farther east, we shall find that they are for the most part, a tropical race, subject to great heat and considerable moisture, and as a result, compelled to inhale a great amount of carbon, for whose presence their system seems to have an especial toleration. Now what is this but saying that they belong to a pre-geologic era, when atmospheric and other conditions were less favourable than at present to the development of a high type of respiratory, and above all, a a nervous form of mammalian life. They are then simply primitive Man, perpetuated under primæval conditions. Should this phraseology be objected to, we may say that the Negro is Man on the plane of Nature in a tropical area, that is, he represents a southern type of humanity, undisciplined by stringent law, unrefined by polite manners, and undeveloped by intellectual culture.

Ascending in our enquiry through successive grades in the scale of humanity, we arrive at the Turanians, who, conversely to the Negro, are the comparatively undeveloped men of the north and east. As an Arctic race they surround the North Pole both in the Old World and the New. But they are not confined to this area. On the contrary, they extend through China, Burmah, and India almost to the tropics. Their habitat seems at one time to have been far more extensive than at present, for it embraced the greater part of Europe, where their declining remains are still found as Lapps and Finns. But on an enlarged view of the racial divisions of mankind, we cannot limit them even to this vast area, as the Indian tribes of North and even South America, in so far as they are ethnically related to any of the populations of the Old World, unquestionably approximate nearest to the Turanians. So marked, indeed, is the resemblance in many instances, that several writers have speculated on the geologic possibility of the two continents having been once united, nor is this by any means improbable, though, as we shall see, it is not necessary to the solution of the likeness, which can be otherwise accounted for.

Returning, however, to the Turanians proper, we find that for the most part, they inhabit vast plains and fill up the

great extenses of central and eastern Asia, where the land is continuous and but slightly broken into peninsulas and islands, presenting, in this respect, a striking contrast to Europe and western Asia, being a counterpart in the north to Africa on the south. This is only saying, in other words, that the surface of the earth itself in these regions, is comparatively rude and undeveloped in its geographical character and aspects, like the physical organisation and mental constitution of the people who inhabit it. Are the two conditions merely coincident, or are they related as cause and effect? Now, if we once admit the influence of area on plants and animals, we cannot, as already remarked, regard man as altogether exceptional in this respect, more especially while he remains so nearly a child of Nature, as are the ichthyophagi, hunters, and nomads, who obviously constitute the root form of Turanian existence. We may then define the Turanian as primitive Man, evolved under primæval conditions in the north. He belongs, probably, to at least one geologic age later than the Negro. His large and massive, though predominantly basilar brain, and powerful chest, indicate that he was developed under more favourable atmospheric, magnetic, and other conditions of the globe, conducive to a higher form of sentient and rational life than those prevalent at the incipience of Negro existence. And here it is interesting to remark, that as we have pre-historic Man, speaking socially and intellectually, still our contemporary, so have we pre-geologic man co-existing with us in the sense that types of humanity, formed under antecedent conditions of the globe, still remain numerically powerful and extensively diffused, though probably, even in their lowest extant grades, less specially emphasised than formerly.

And now, glancing for a moment at America, we can readily understand how, if the vast steppes of central Asia, with their atmospheric and other accessories, conduced to the formation of the Turanian, the vast prairies of North, and even the rich pampas of South America, could not be wholly inoperative in the same direction. Thus, then, without pre-supposing an actual migration from one continent to the other, this similarity in many telluric conditions, would be amply sufficient to account for the decided ethnic resemblance already alluded to, which we may thus perceive to be perfectly compatible with the hypothesis of a distinct ethnic type in the New World, evolved by its forces and specially adapted to its conditions.

Let it not be for a moment supposed that the foregoing remarks on the Negro and Turanian are barren speculations or scientific refinements of no practical value, for they involve religious, political, social, intellectual, and commercial consequences of stupendous importance. If even approximately true, they definitively fix the place of these widely diffused races, as being inherently and essentially lower than that of the Caucasian. In a sense, they place a limit to the possible range of their progression while still of pure blood. The last sentence introduces a new element into the ethnic problem, namely, the possible commingling of races, together with the nature and extent of their interaction, a problem now in the process of practical solution on the largest scale, and by the intermixture of elements apparently the most antagonistic and diverse. The full consideration of this subject, however, must be postponed to a later section of the present work, when we shall have adequately surveyed existing races as they are at present constituted.

West of the Turanians and north of the Negroid tribes, mostly in the temperate zone, and extending continuously from India to Britain along the coast lines and throughout the peninsulas and islands of western Asia, northern Africa, and Europe, we find that Caucasian type to which we have so often alluded, as the highest and best developed, the most nervous and sensitive, the most gifted and intellectual of all the forms of Man. Now, one of the first, because most patent yet most important facts in connection with this great race, that must strike every observer, is the geographical advantages of their habitat. They enjoy the finest climate in the world. They are neither burnt by tropical heat nor frozen by arctic cold. But these advantages of latitude are still further increased by that favourable distribution of land and water, in virtue of which, extremes of temperature are yet further diminished. Now, these advantages, with all their accompanying results, while perceptible in Asia culminate in Europe, and more especially on the south and west of this especially favoured continent, the seat, we may remark, of the Classic, Celtic, and Teutonic races, the leading divisions of humanity for the last two thousand years. Now, if we once admit the influence of area with its attendant telluric conditions, it is impossible to avoid the conclusion that a site so favourable to the evolution of a superior type of humanity has had its effect in the development of the Cau-

casian race, whose attributes, both mental and physical, imply that they appeared when and where their terrestrial surroundings were more refined and better balanced than in the case of either the Negro or the Turanian. They are the product of a later day in the world's history, and so, on the principle of gradual progression, may be regarded as its more advanced children.

THE CAUCASIAN.

The Caucasians, though embraced under one title, are scarcely an ethnic unity, having as already observed, two very distinctly characterised branches, known as the Aryans and the Semites, of whom, speaking phrenologically, the former are most developed anteriorly and the latter coronally, and as a corresponding result, the first have an intellectual and the second a moral mission in the great scheme of human progress. Now this being admitted, it becomes interesting to learn whether with this diversity of character and function, they have had a common origin, or whether their respective specialities originate in the differently constituted ethnic roots, that is primitive men, whence, through manifold modifications and with the lapse of much time, they have presumably descended. Now the first thing which strikes us in the attempted solution of this problem is the significant fact that the Aryans are massed mostly in the north-west of the Caucasian area, that is in Europe, while conversely the Semites are placed in the south, that is in Northern Africa, Arabia, Syria, and Mesopotamia. Is this accidental? we think not, and if we are correct in this, it may throw some light on their origin, more especially when combined with the organic speciality already alluded to, that the Aryans are most developed anteriorly and intellectually, and the Semites coronally and morally. And thus we are brought to a consideration of what the Caucasian race really consists, that is what forces in nature it embodies and what higher truth it symbolises, which really means of what principle in universal being it is the befiting exponent and illustration.

And here let us bear in mind that there are two distinct types of vegetable and animal forms, the wild and cultivated plant or flower, and the wild and domesticated animal, the modified, and as we think improved forms, being due to the intervention of man. Now the question is, may not he

himself be the almost unconscious subject of a similar process, which we term civilisation, meaning thereby the religious development, political organisation, social arrangements, intellectual culture, mechanical arts and commercial usages, embracing the material resources and transmitted aptitudes of any people, as derived either from their immediate ancestors, remoter generations, or even alien nations in far antecedent ages. Now it cannot fail to have been noticed, even by the most superficial observer, that when any portion of this stupendous inheritance, devolves in more than ordinary force and concentration upon any one individual, as in the case of a scholar, artist, man of science, or even a member of the learned professions, or a mastermind in manufactures or commerce, it tends to modify not merely his mind but his physical organisation. The brain becomes expanded or elevated as the case may be, to its fullest possible dimensions in certain directions, the features generally become more elevated and always more chisseled, while even the corporeal frame partakes of, as if sympathising with this alteration in cerebral structure and facial expression. And what is this but saying by details, that such an individual has become more effectually Caucasianised in structure, as a result of the more than usually persistent energy thrown into his mental manifestations, whether in the sphere of thought or action. Now there is we suppose no need of saying that in virtue of the law of hereditary transmission, the children of such people will generally be born with a superior organisation to those of persons less exercised and drawn forth, either by duty or study, by labour, emotion, reflection, responsibility, or effort in any direction, political or professional, commercial or mechanical.

We may thus see that the ordinary life of man under even the simplest conditions of civilisation, tends to evoke his humanity into more efficient manifestation, and to transmit it as an improved type to posterity. This humanising tendency is not indeed confined to the grade of advancement we term civilised, for even the poor savage has his contrivances and his forethought, his weapons, dress, ornaments, and dwelling, however imperfect, scanty, or inadequate, and in providing these his manhood is called forth and his brutehood proportionately repressed. This is effected by evoking not merely the perceptive faculties which he shares in common with his inferior correlates, the quadrupedal mammals, but also the higher reflective faculties and superior moral sentiments,

which, as appertaining to the upper brain, are especially human in their duties and relations. Now as these are rendered active, so do they, firstly and feebly in the individual, and secondly and more powerfully in his offspring, gradually mould the features into a less brutal and more thoroughly human type. And eventually this superior action of the brain manifests its formative effects throughout the remainder of the organisation, even to the extremities.

Now it may be readily understood that if this action of the plastic power of the nervous system, and more especially of its large cerebral and *quasi* solar centre, is manifested in the savage, with his comparatively dull intellectuality and low morality, it must operate with yet greater force on the barbarian. He, moreover, has that incipient division of labour, generally accompanied by social distinctions, often rendered more or less hereditary, whether by usage, law, or religious sanction, which not only permits and encourages, but necessitates the especial development of certain mental aptitudes in the various orders and classes of his more highly organised, and therefore more effectually specialised polity. Thus his chiefs become gubernatorial in capacity, whether as sovereigns, nobles, or military commanders. Such men, so placed, must exercise their firmness, self-reliance, prudence, judgment, insight, and powers of combination beyond what might suffice for the smaller sphere of duty and responsibility attaching to a private citizen. They bear the burthen of the state, and must either grow into a capacity for its endurance, or sink under its overwhelming pressure, simply yielding their place, in the latter case, to men of greater capability, who come to the front by the force of circumstances, operating socially, through the law of natural selection and the struggle for existence. So the superior members of his hierarchy must possess, by native endowment, fostered through judicious and careful education, an aptitude for the attainment of theological learning and the exercise of sacerdotal supremacy, implying, the mastery of a system of religious belief and the perception of refined doctrinal distinctions, together with the practical power of supervising and ordering a great ecclesiastical establishment, with its ministrant priests and their attendant laity. Now such attainments, however partial and imperfect as an approach to universal intellectual culture, yet imply an activity in perception, memory, and thought, together with such an amount of metaphysical depth and logical acumen as cannot

fail to train and invigorate the faculties, and so gradually prepare them for the reception of a more expansive system of belief and practice in after ages.

It is the same with the legal profession in all its ranks, whose familiarity with the principles of jurisprudence, however superficial and inadequate, according to our conceptions, nevertheless necessitates such a degree of discrimination on the part of the judge, and such an exercise of reasoning and persuasive eloquence on that of the bar, together with so much of vulpine astuteness on that of the lower practitioners, as to ensure a very respectable amount of intellectual vigour, if not of moral elevation in "the college of justice" generally, which, if in any measure transferable, cannot fail eventually to leaven the more materialised masses of that rude society whereof they are the recognised guardians and protectors from internal violence and oppression. So his physicians and engineers must have a smattering of science, and his artizans and handicraftsmen a degree of skill and a practical knowledge of mechanics, that cannot fail to have evoked their faculties in the process of acquisition, to say nothing of the lifelong activity of some of the superior powers of mind implied in the assiduous exercise of their social vocations, with the diversified ability they demand and the ever vigilant circumspection they necessitate.

Now it may be readily understood that in this way, a superior caste would be gradually evolved in a community otherwise distinguished not only by imperfect culture, but also by that rudeness of physical organisation which implies inadequate plastic power for the production of a high and relatively perfected type of humanity. And the fact agrees with the hypothesis, for in all countries the virtually ruling orders are superior in type to their subjects. This is seen in the Indian chiefs of America, and in those of the South Sea Islands, as well as in the Persian noble or the Hindoo Brahman, the Grecian leaders at the siege of Troy or the Conscript Fathers sitting like a council of the Gods, when the Gauls entered the Senate House. Now this speciality of development according to occupation, which is only at its incipient stage among savages, and at an imperfect grade of development under barbarism, attains to its maximum of realised action under our high-wrought and complex civilisation, although its transmissible effects are less visible in our constantly commingled population, than in communities more permanently settled in

their social arrangements, than is possible amidst the ethnic confusion and under the transitional influences of modern Europe. To this subject, however, both in its processes and effects, whether in relation to the larger grouping of race, or the miniature subdivision of caste, we shall have occasion to return at a more advanced stage of the present work. Suffice it for the present, that, despite the diffusion of knowledge and the development of more liberal institutions, whereby an approximative equality among all classes would seem to be ultimately insured, caste, not merely as a social arrangement, with its preferences and exclusions, but also as an organic speciality, with its endowments and defects hereditarily transmissible, like racial characteristics, is still extant among us.

It is, indeed a most mistaken idea that because we are in a sense civilised, we have therefore left barbarism, or even savagism, altogether behind. Intellectual, moral, social, and we may add, ethnic continuity, is not so easily broken. Everything indeed tends to show that although considerably refined and advanced, we are really rooted in the remotest past, many of whose habitudes have descended to, and some of whose organic specialities have been inherited by, us. Thus it is, among other things, that our culture, like that of the imperfectly educated barbarian of rank and position, is still preponderantly partial and professional, so that we are not MEN, but soldiers or civilians, clergy or laity, physicians, lawyers, authors, men of science, handicraftsmen and labourers, our very souls being for the most part cast in the mould of our several vocations, with the exaggerations they foster and the prejudices they presuppose.

But to return to that branch of the subject more immediately under review. The second race or Turanians, and that too in their ruder Mongolic variety, are apparently quite competent to the duties not only of an effectually developed and well-appointed barbarism, but also of the earlier stages of primitive culture and civilisation. Of this the Chinese and Japanese are a notable instance, to say nothing of the Siamese, Burmese, and others lying between them and the Ganges. But they are also capable, as we have seen, of sinking into or rather of remaining permanently in the savage state, a condition into which, apparently, the true Caucasian never wholly or normally subsides, a fact of almost invaluable significance in determining his place in the scale of being. Let

us then contemplate this speciality more minutely than we have hitherto done.

The fact that no Negroid people are thoroughly civilised, although through the Egyptians, Phœnicians, Carthagenians, Greeks, Romans, and modern Europeans, they have been in immediate contact with nations of considerable culture for fully five thousand years, must be regarded as adequate proof of a radical unfitness, that is, incompetency, for exercising the functions which it implies. Hence, perhaps it is not too much to affirm that they belong to the inherently savage or rude type of man on the plane of unassisted nature. While the counterfact that the Turanians are both savage and civilised, and as the latter have developed a style of manners, and a school of literature and art, together with a system of government and a code of laws, of so peculiar a character, as to imply a culture, not wholly, if at all imported, equally indicates that, as a type, they are at the transitional stage, according to education and opportunity on the one hand, and organic proclivity on the other, of either sinking into savagism, or rising into civilisation. While the third fact, that the true Caucasian never descends below barbarism, and is mostly in a social and intellectual condition, which, however imperfect, may nevertheless be denominated civilised, would seem to imply that he is specially endowed with those mental aptitudes and organic susceptibilities, that are more particularly demanded by the culture and refinement of an advanced stage of collective and individual development.

In this general, and necessarily succinct survey, we have confined ourselves to a statement of facts, that is, effects. Let us now endeavour to ascend somewhat higher in the chain of causation, and see if we cannot obtain some insight into the conditions that conduce to their evolution. The savage is a being at the incipient stage of humanity, that is, with something of the man, and much of the brute in him. He has slender wants, because he has few ideas. His requirements are small, because his conceptions are meagre. Living almost wholly on the plane of the senses, he is necessarily guided in his demand for comforts and conveniences by his actual experiences, rather than by any ideal conceptions of excellence and beauty, of fitness and propriety. The refinements of civilised life, like the complexities of civilised thought and the accumulations of civilised knowledge, are altogether beyond him. Thus we see that his consciousness and his

environment are adapted to each other, so that in their action and re-action, no especial want of harmony is anywhere perceptible, and no rude shock to the finer sensibilities is at any time experienced. It is in consequence of this adaptation of the savage to his environment, that his condition is so hopeless. Left to his own unaided resources, millenniums might elapse, while he advanced from the log to the canoe, and from the boomerang to the bow. His natural tendency is to move in the old grooves, and be guided by accustomed precedents both in thought and action. And in accurate correspondence with this, we find that his organisation tends to immobility of type, and with this, to early finality in the process of individual development. He has few monstrosities, and in truth, not many strongly pronounced individualities, in consequence of the predominance of bone and muscle over nerve, in virtue of which the tendency to an hereditary transmission of ancestral form, altogether dominates the tangential movement derivable from the specialities of his more immediate parents. And in harmony with this, it has been observed that even under the elevating and expansive influences of a European education, true development of the savage mind is generally arrested at the dawn of manhood, when most of the ideas become fixed, and further progress, in the sense of true mental growth, becomes virtually impossible. The dense cranium, with its sutures that soon close, and the stolid face, with its habitual immobility of expression, lit up only at distant intervals by the lurid fire of passion, is the outward and material emblem, because the organic accompaniment and effect of this interior condition of the consciousness, which is thus accurately reflected and ultimated in the corporeal structure.

As a contrast to this picture of the savage, let us now contemplate the man of civilisation, that is, the Caucasian when of pure blood, and subjected for centuries to the evocative and refining influences of collective and transmitted culture. He is gifted and sensitive in mind, being endowed with a rare capacity both for the acquisition and retention of knowledge, as well as for the exercise of thought and the activity of imagination. His wants are many, and, in a sense, his demands are insatiable, because his ideal standard not only transcends his individual experience, but also the collective achievements of his race. His aspirations are unbounded, and his receptivity limitless. Immobility is his

abhorrence, and he never sinks to it, unless as in India and Egypt, he becomes the colonising conqueror of an inferior type, when his only available barrier against the otherwise overwhelming flood of surrounding barbarism, is to fix and formulate his doctrines and institutions, so that progression and retrogression may be alike impossible. This, however, is an abnormal condition, under which he ultimately becomes fossilised, and so perishes. On his own area, and surrounded by men of his own blood, his natural tendency is to advance into new and improved conditions in accordance with his expansive thoughts and progressive ideas. His environment, though immeasurably superior to that of the savage, is not, to the same extent, in harmony with his feelings and desires. His conceptions are always in advance of his realisations. His wants transcend his power to satisfy them, hence he lives under a perpetual stimulus to exertion both of body and mind, so that, although not true of him individually, it is nevertheless a veracity, collectively applicable, that he employs every faculty, and strains every available muscle, in his continuous and unresting effort to maintain his high standard of culture, and promote the farther advancement of his race.

A mind so reflective yet so imaginative, so expansive intellectually and so exalted morally, would, one might suppose, as a priceless gem, be lodged in a fitting casket. The body in which such a soul could be appropriately vestured for the sphere of time, ought to present that harmonic proportion of its several parts, that beauty of contour, spirituality of expression, and sublimity of aspect, which might render it as a living temple, the appropriate shrine, and so the truthful symbol, and adequate exponent of the divinity dwelling in that holy of holies, the innermost recesses of the consciousness, where man holds intercourse with God and drinks in spiritual life from the ever gushing fountains of the Infinite. Now the Caucasian type whether regarded anatomically, physiologically or æsthetically, is no doubt vastly superior either to the Negroid or the Turanian. It is more finely proportioned, and it is better knit. The superior functions of cerebration and respiration are more effectually discharged in it. It is more thoroughly specialised, whether as to its anterior or posterior extremities, and on every principle, and by all the data, through which relative position in the organic scale is adjudged, must be pronounced the highest human type yet developed. But notwithstanding

this, it is very doubtful whether it yet reflects the higher endowments, and nobler attributes of the Caucasian mind, as accurately and effectually as the Turanian and Negroid organisations respectively symbolise and embody the especial mental qualities attaching to their inferior types of humanity. This perhaps demands some explanation.

If all structure, whether cosmic or organic, be simply spiritual force ultimated into form on the material plane, it is obvious that as an index of the power which it embodies, it must be more or less dependent for fulness of significance and precision of meaning, on the conditions of time and space, into whose lower sphere it enters in the process of manifestation. Thus contemplated, the entire universe is simply a divine conception, or, as the Platonists would say, idea in the act of realisation, the successive phases of development by which it advances towards this being known, in theological phraseology, as creation. Now, no doubt every stage of such an evolution, with all its necessary accompaniments and accessories of detail, is, in a sense, the accurate reflection of a causal spiritual sphere, on whose plastic power it is more immediately dependent, and of whose projecting force it is the direct product. But in the profoundest sense, creation can only be a full embodiment of the divine idea on which it was formed, when it is *finished*, that is when the primal cause has been finally ultimated, through successive gradations, in the sphere of effects.

The principles all too succinctly enunciated in the foregoing paragraph, are susceptible of manifold and diversified, and indeed we may almost say, indefinite application. Thus, for example, if planets be, as some think, embryo suns, then they cannot, at this stage of cosmic immaturity, be a complete and adequate reflection of the solar idea, but only an approach to it, just as an infant is not a fulfilment of the idea of a perfected man. But we may carry the latter illustration from the organic sphere yet farther, there being two kinds of immaturity, the individual and the ethnic, that which attaches to the organism in its successive unfoldings as a separate unit, and that which applies to the species, genus, or order in its gradual evolution, as a distinct type of collective being. Now, it is under the latter head that we wish to make some additional remarks on the Caucasian, as contradistinguished from the Negroid or Turanian type of man. As we have already observed, whether we look to the admitted sequences

of organic development, in virtue of which as the highest, he must also be pronounced the latest type of humanity, or to the Geologic or Archæologic record, we are equally brought to the conclusion that the Caucasian type is the latest, and we may add, the highest effort of Nature on the organic, sentient, and intellectual plane. But if the latest, then the most ethnically immature, the most unfinished in relation to the ideal plan on which it is based, and of which it is a more or less imperfect ultimation. Now, what is the plan on which the Caucasian is based? in other words, what is the fundamental idea of which he is an approximative fulfilment? And we reply, humanity at the stage of moral and intellectul predominance over passional impulse. This is only saying that he is man, when, having passed through the incipient stages of evolution out of brutehood, he has fully emerged upon the plane of rationality and principle, so as to be no longer, in any appreciable degree, a creature of mere instinct and desire, and thus entirely at the mercy of external circumstances, but rather a being of judgment and self-control, and so in a certain and ever-increasing measure, self-possessed and his own master. In the gradual realisation of this sublime conception, as it impinges on the material sphere, it will be manifested, first in the consciousness, then in the cerebral and nervous portion of the organisation, and finally, in the remainder of the corporeal structure. We suppose it is scarcely necessary to say, that only in the case of a favoured few, has this exalted standard of humanitarian existence yet reached even the consciousness, where it is maintained by a constant and lifelong battle with the inferior elements of being, derived from the brute sphere. In yet fewer has it become manifest, as an hereditarily transmitted cranial type, "to be seen and read of all men," competent we may add, to the interpretation of so sublime a hieroglyph. While probably in none has it yet been fully ultimated throughout the entirety of the organisation. This again is only saying, that while we may perhaps be justified in speaking of certain races and nations, collectively, as Caucasian, virtually, it is only a few of their more favoured individualities who have attained to this exalted standard of organic development and mental constitution.

It is here that we begin to see the importance of Phrenology and Physiognomy in the profounder interpretation of humanity. By the former we are enabled to test the cerebral

development, implying the structure and functional vigour of the brain in different races and individualities; and through the latter, we are provided with an index of the extent to which cerebration has moulded the remainder of the corporeal structure. Thus adjudged, it is only a slight per centage, varying according to the nation or caste under review, of any so-called Caucasian people, who even cranially attain to the true standard of their ideal type. The head usually lacks the coronal altitude, requisite for what may be termed an organic supremacy over the passions. While it is rarely so developed anteriorly, as to ensure either artistic or scientific precision in observation, much less breadth of view, depth of thought, or a logical concatenation of ideas, to say nothing of that yet higher creative power, which characterises genius in its moments of inspiration.. While correspondentially, the face lacks harmonic proportion and equipoise, the features being out of due relation to each other, and so indicative, either of sensuality on the one hand, or the absence of force on the other. In truth both head and face are, in the Aryan race, commonly Semi-mongolic, while in the Semitic, there are equal indications of an underlying Negroid element.

From this standpoint we may begin to understand the necessity for our complex educational processes on the one hand, and the almost unavoidable presence of that internal conflict between passion and principle, to which we have already alluded, on the other. The truth is, Caucasian civilisation, under all its manifold aspects, is virtually the product of our exceptionally superior minds, who as prophets have developed our religion, as legislators and statesmen have built up our polity, as artists have erected our palaces and temples, as savans have evolved our science, and as scholars and poets have produced our literature. And this being effected, all that is at present needed in the inferior order of minds constituting the masses, high or low, of the remainder of our population, is due receptivity for the acquisition and retention of those exalted thought-forms, bequeathed to us by the life-labour of the men of genius of all preceding generations.

The foregoing paragraph put into other words, implies that by far the larger moiety of Caucasian peoples are not adepts but at best pupils in the various phases of culture, whose totality constitutes our high wrought and complex civilisation. Hence in their life of action, they are not its masters but its

servants, but too happy if, with much ado in the way of education and apprenticeship, they have acquired such a measure of practical ability, as may enable them to discharge their respective duties with efficiency and success. This condition of things was seen at its maximum in ancient India and Egypt, where the lower and imperfectly Caucasianised castes were little other than unconscious and instinctive workers at their several tasks, of whose ulterior purpose or true relation to the social fabric as a whole, they scarcely knew more than bees in the formation of their cells, or ants in their assiduous care of the pupa cases that contain their young. From this condition of things we are emerging, but it would be mere self-flattery to affirm that we are yet entirely free from it.

Through those harmonic laws, in virtue of which there is everywhere a certain measure of underlying congruity, this imperfect social condition is reflected in the individual consciousness, of which it is indeed under a certain aspect but the collective result. Thus we have religious principles which we profess but cannot practice, and a code of social duties, that we would fain exact from others, yet shrink from fulfilling in our own persons. Our standards are exalted, for they have been derived from a Socrates or a Plato, a Moses or a Christ; while our actions are base, for they are the reflection of ourselves. Now, such a condition of things however hopeful and progressive, cannot fail to be productive of considerable discomfort and conflict. It is so, because it implies a condition of thought and feeling and a course of conduct, modelled on the inspirations of the very highest and most gifted minds, applied in all their stringent exactitude to the lowest, who necessarily fall short of the stupendous demand thus made upon their average sentiments and mediocre faculties.

But if thus imperfectly Caucasianised—or to use a better and really less exceptionable term, shall we say humanised—in our consciousness, and in the necessarily sequential evolution of material results from moral conditions, still less humanised in our cerebral development, what shall we say of the altogether imperfect ultimation of the ideal of Caucasian Man, in the remainder of our organisation. We are fully aware that we here touch on new ground, and as an inevitable consequence trench on the prejudices, and in a sense, assault the convictions not merely of the religious but also

of the scientific public. The former have not yet learned that man is a legitimate subject for inductive investigation, and hence would still regard him with lingering awe, as something exceptional in the plan of creation. They are not content with contemplating him, as the indubitable apex of sentient and the initial type of rational being, but with pardonable excess of reverence for the sublime altitude of his existing standard of mental and corporeal development, would have us esteem him not only as constituted thus far on a divine model, but as its fulfilment, and consequently as the termination, because the completion of terrestrial creation. While the latter, with equally pardonable respect for accomplished facts, exhibit an unmistakeable distaste for all deep or far-reaching speculation, that would carry the mind, even in its most exalted flights of thought and imagination beyond existing standards of organic development. With the frank admission then that the following speculations are decidedly heterodox, we will now venture a few remarks on the ethnic immaturity of humanity, even in the Caucasian type, and the consequent imperfection of our mental constitution and physical ultimation as members of this higher form of approximately rational being.

CHAPTER II.

MIND AND ORGANISATION.

In a subject going down to such depths it is necessary that our preliminary survey should be of proportionate extent. Conclusions based on a few exceptional data, would be altogether valueless in such a matter. In any attempt to trace the connection between mind and organisation, we must embrace not only one type of man but all, and compare not only the grander racial divisions but their minuter subvarieties and castes. Nay, we must go yet farther, and as far as our very imperfect knowledge of the psychology of animals will permit, we must include at least the brute realm in the comparison of physical type with mental constitution. Not that we would have it supposed from the rather pretentious severity of these merely preliminary observations, that the present endeavour to illustrate the connection between mind and matter is to be regarded as in any measure final and exhaustive. On the contrary we are painfully aware that all such efforts in the present state of Zoology and Anthropology, to say nothing of such merely subordinate and accessory provinces, as neurology (including cerebral physiology), physiognomony, and psychology, must be merely tentative, and as compared with the possibilities of a more advanced future, little other than abortive.

In any enquiry of this kind we should no doubt obtain much additional light by a careful study even of the radiata, mollusca, and more especially the articulata, as we should thus be enabled to contemplate mental manifestations under organic conditions, largely, if not radically diverse from our own, and from those of creatures fundamentally allied to us, as being of the same grand vertebrate division of sentient existence. But the data thus obtainable are slender and imperfect, to say nothing of their being in a measure unreliable, in consequence of the observer, almost unconsciously, and no doubt quite unintentionally, interpreting molluscous or insect action

from his own stand-point of interior consciousness, where a well-developed will and its harmonic instrumentalities, in the way of voluntary nerves and their readily obedient muscles, afford him the ever-present consciousness of the general supremacy of volition over automatic action, while, both from structure and manifestation, we have reason to believe that, in the lower grades of being, it is the very reverse. How far this purely automatic action may proceed, and to what extent it may be perfected for the production of results, having the appearance of carefully prepared and pre-determined ends, it is impossible to say, as although a ganglionic arrangement of the nervous system, as in the case of the articulata, would seem, in its simpler and earlier stages, to imply the entire predominance of automatic movements, yet in the ant and the bee, where the cephalic ganglia are so powerfully developed as to constitute an approach in volume, if not in complexity, to the true brain of the vertebrates, there may be a somewhat proportionate development of interior consciousness, whereof this advancing centrality in the nervous system is the manifest result and organic expression. One thing, at least, is clear in relation to these lower types of being, and this is, that, from uniformity of action under given circumstances, there is an entire absence of well-marked individuality among them. One bee or one ant is not only like another in organisation and appearance, but is also generally an accurate reproduction of its special type in the minutest details of its daily life, which usually consists of an unvarying round of onerous, though apparently pleasurable duties, performed with a faithfulness and assiduity transcending, it is to be feared, aught to which we attain through our feeling of responsibility. The occasional departures from this iron routine, under exceptional circumstances, sometimes specially provided by the observer, should be more carefully studied, and, above all, should be contemplated from a profound, and, as far as possible, purely abstract psychological stand-point.

We have in the former paragraph especially recommended a study of the lower grades of sentient being, as illustrative of the higher. But the process may sometimes be reversed with advantage. Thus, for example, how many of the actions which we term instinctive in brutes, are, in reality, automatic. As, to cite a yet higher instance of the confusion of terms, which results from a previous confusion of ideas, how many of the actions of men which we vainly term rational, are, in

reality, instinctive. Let us distinctly remember, in these inquiries, that the higher grades of being are built up out of, and rest upon, the lower, not only in the way of organisation, but also of function; the automatic being translated into the instinctive, and the instinctive into the rational, by a succession of gradations so fine as to be almost imperceptible between the more nearly allied instances. In this connection, also, it would be well to remember that the automatic element is by no means extinct in man, as we see from its occasionally powerful development in writing and drawing media, who thus frequently manifest the action of high intellectual endowments, operating, to all appearance, without the consciousness of the possessor. Such cases, if carefully studied from the duplex stand-point of internal consciousness on the part of the subject, and external observation on that of the observer, might throw considerable light on the automatic and involuntary provinces of sentient being in all its successive grades of ascensive development.

But to return to our more immediate subject, namely, the connection between mind and organisation in their successive stages of ultimation. Whatever may be the character of consciousness in either the higher or lower grades of the articulata, it is quite certain that, when we descend in the chain of causation to their nervous system, it is more diffused than in the vertebrates, and, in accurate correspondence with this, we find far less intimacy of union between the several parts of their body. Thus, in the bee, ant, and other insects, we have head, thorax, and abdomen, connected only by a slender thread, as if each still largely constituted an independent and isolated organism, almost ready, as in the case of the monad, when approaching bipartition, for segregation from its neighbour. And yet, there is a finish and perfection in the limbs, and a specialisation of function, as in the case of the antennæ, together with a degree of strength in proportion to weight, and an endurance in action, demonstrative of farther ultimation on their own plane, than anything yet attained to by the highest of the vertebrates. The indications thus afforded are, that automatic action is at its known maximum in these ganglionic types of being, just as from opposite data we should be equally justified in concluding that intellectual and moral consciousness are at their known maximum in man, whose vertebrate type and powerful brain present us with a nervous system at a more advanced stage of centralisation than in any

other terrestrial organism. While on this subject, we may again remark that it is quite impossible to study man profoundly, not to say exhaustively, which is, as yet, impossible, without embracing the entire range of sentient being in our investigation. Thus, for example, to at all understand the present and prospective concomitants of the high-wrought and advancing concentration of nervous force, resulting from the powerful development of the human brain, we must also study the opposite condition of diffusion existing among the articulata, and thus compare the contrasted effects of high-wrought cerebral with powerfully developed ganglionic structure.

The myth of Antaeus is constantly fulfilled in the successive stages of organic development. Just as the highest of the mollusca are more effectually developed in many points than the lowest of the articulata, so the highest of the articulata are more active, vigorous, and intelligent than the lowest of the vertebrates. Nature stoops to conquer; that is, she yields certain specialities of excellence in return for a higher totality. Thus, for example, she has yielded the muscular vigour of the flea, the wings of the papilio, and the co-operative instinct of the bee, to develop the fundamentally more advanced, because vertebrate, type of the fish, the low beginning of a radically superior type of being, which has already attained to the mental and physical grandeur of bipedal and rational man. Now, the first question to be settled here is, what does the vertebrate type of being represent? And we reply, a solar plant. This perhaps demands some explanation.

The specially so-called organic realms, that is, the vegetable and animal kingdoms, are obviously the product of combined solar and telluric action. The earth alone could not produce them, she requires the fructifying influence of the sun. Hence, the plant while rooted in the earth, that is, affixed to the bosom of its terrestrial mother, throws up its stem, and expands its leaves and blossoms to the sun, climbing on the knees of its solar father, if so bold a figure be permissible in a partially scientific work like the present. So the animal, when solar influences have been withdrawn, and consequently nocturnal conditions and purely terrestrial forces largely prevail, becomes horizontal in sleep as in death, man himself being no exception to this rather humiliating rule. While, at sunrise, each type at all capable from corporeal structure of such a feat, when it returns to a state of vigilance, stands on its legs or mounts on its wings, and holds up its head, as if to

welcome the return and rejoice in the smile of its celestial sire. Have we not here, if not the primal, at least the remote source of that bisexual arrangement of the vital forces which, though distinctly perceptible in the vegetable kingdom, is more especially emphasised in the sentient realm of existence. The negative or feminine and receptive form of being, representing telluric influence or that of our common mother, while the positive or masculine and radiative, equally represents solar power, or that of our common father.

But to return to the more immediate line of our argument. In this combination of solar with telluric influence for the production and gradual evolution of organic existence in an ascensive series of appropriate forms on the surface of the earth, solar power is a manifestation of imponderable force, adapted to act through telluric conditions on ponderable matter. Now it is obvious from the types of being which these bipolar forces have hitherto produced, and of whose genesis we have an accurate record in the geological strata as interpreted by Palæontology, that solar influences are steadily advancing towards supremacy, the earlier types of organic existence being predominantly negative and feminine, and the later as pre-eminently positive and masculine. Thus, in the sentient sphere, cerebral and thoracic development, as we ascend through the succession grades of the animate scale, tend to gradually preponderate over that which is simply lumbar and abdominal, this tendency culminating thus far in man, who presents the most centralised form of nervous development the earth has yet produced. As we have already observed, he is, strictly speaking, the only approximately completed type on the vertebrate plan; fish, reptiles, birds, and quadrupeds being most obviously its merely embryonic forms, their limbs not having attained to liberation from the trunk of the body, while their anterior extremities have not been effectually specialised into cerebral instrumentalities.

Now, what is the typical form, and with this the normal position and function of the nervous system, as thus developed into approximate perfection in man? And, we again reply, a plant with four large limbs, branching off from that main stem, the spinal cord, which springs from its apparently bulbous, though in reality highly convoluted root, the brain, this being, however, exactly inverted as compared with its ordinary position in the vegetable kingdom. But why is it thus inverted? And we reply, because the nervous system is related

to the sun as its great and relatively primal centre of imponderable force, as the plant is related to the earth as its great and relatively primal source of ponderable nourishment. In other words, if again so bold a figure be permissible, the nervous system is rooted in the sun. It probably is so from the dawn of its development in the realm of sentient existence, for its function is the circulation of imponderable force, whereof solar light is only a form. But in the radiata, mollusca, and articulata, it is perhaps rather comparable as regards form to that of lichens, mosses, and other forms of vegetation that cling to the earth and tend to spread themselves out horizontally, while in the vertebrata it has assumed more of the appearance of a tree, though even here it has not attained to perpendicularity, except, as we have remarked, in man, the only approximate ultimation of the type.

Now, if the manifold centres, and with this the diffusive character of the nervous system in the articulata, be indicative of the absence of a well-developed consciousness, then, conversely, the highly centralised character of the nervous apparatus in the vertebrata must be indicative of the very reverse. But this speciality will only be emphasised where the typal form has approached to completeness, and where, consequently, its appropriate psychological concomitants have been fully developed. These conclusions are also corroborated by other peculiarities attaching to the higher as compared with the lower grades of organisation, and notably by the interiority of function, characteristic of the former, and its externality in the latter. Let us yet farther explain our meaning in this last sentence by the citation of a few illustrative instances.

In the vegetable kingdom, alimentation is effected through roots, which are external, while throughout more especially the higher grades of the animate scale it is accomplished through a stomach and intestines, which are internal. Plants respire through leaves that grow on the extremities of their branches; animals through lungs, which are placed in the cavity of the chest. Again, vegetables are reproduced from suckers, cuttings, and seeds, the two former planted and the latter cast into the earth, as the common mother, who thus effects a large portion of the process of reproduction, by means not only external to, but isolated from and independent of, the individual parent. We see this process repeated to some extent among insects and fish, while even with birds, although hatching demands the brooding influence of the

mother, yet the embryonic formation effected in the egg is accomplished by means exterior to the maternal organisation. But through the marsupial we arrive ultimately at the placental mammal, where reproduction is so preponderately internal that the young are born with all the more important characteristics of the typal structure fully formed, and little is left to the plastic power of the common mother in the way of after evolution, except to emphasise features already constituted.

If material organisation be indicative of mental constitution, have we not here all the characteristics of steadily advancing interiority of being? But as if to leave us in no doubt as to the conclusions we should draw from this progressive internalisation of structure and function, we have the cerebral convolutions, so vast and complex in man, and admittedly the seat of our mental operations. Were we capable indeed of correctly and minutely interpreting this portion of our organisation, it would no doubt largely reveal to us the mental constitution of which it is the organ. But without this detailed exposition, which is at present impossible, we are perfectly justified in concluding from the totality of man's corporeal structure, both cerebral and visceral, that in him the interior, which means fundamentally the spiritual life, is not only at its present maximum on the terrestrial globe, but that in him alone it has awakened up into distinct and well-pronounced consciousness.

But it must not be supposed from this that he is deficient in the sphere of action. We should not indeed be justified in coming to such a conclusion, even on *a priori* grounds of reasoning, for we must remember that deeds are but thoughts in ultimation; so that, granting man to enjoy a more effectually developed interior life than any other terrestrial being, we might expect that, eventually, he would project himself with proportionate force upon his environment. We are not, however, left in any doubt on this subject, as his organisation is an adequate symbol of energy and an apt instrument for labour, while the works which he has accomplished, from subduing the earth for his agricultural uses to decorating it with temples for his religious services, are sufficient evidence of his ability in design and his industry in execution. We have spoken of man's organisation in relation to work, implying his ability for productive, constructive, and quasi creative labour. This is symbolised in that finest and most efficient

organic instrumentality yet developed on the earthplane—the human hand. The bee forms its cell and the bird builds its nest, and it is observable that both of these are aerial types, the one on the ganglionic and the other on the vertebrate plan of nervous organisation. Strictly speaking, however, we lose the worker after leaving the articulata, till we find him again in the highest of the vertebrates. And it is yet farther noticeable that even in man, the savage is, strictly speaking, not so much a producer as a destroyer, being, as we have elsewhere said, a bipedal analogue of the carnivora. It is indeed, as a rule, the highest types and the most civilised races that are the greatest producers, and, we may add, the most careful accumulators, and it is observable that in these the hand is most effectually developed, whether in its spatular, artistic, or psychical form. More lies beneath this than appears on the surface. Man, as the archworker, is the earthly analogue of God as the creator. He is so as the labourer and artizan, and he is yet more so as the artist and the poet. And the structural symbol of this is the hand, in which creative power has arrived at its highest and most effective ultimation thus far on the organic plane of earthly existence.

Neither is this mere hypothesis, or *a priori* reasoning from data, all too few or feeble for the conclusions based upon them. For in the works which man has accomplished, and in the results that he has achieved, we have the amplest evidence of his inherent aptitude for acting efficiently on the external world. In truth, there is reason to believe that in him nature has attained to an agency on the sentient plane, that may ultimately prove equivalent, in its telluric results, to what she has already accomplished on the insentient, through vegetation. By the latter, from the enormous deposit of carbon enclosed in our coalbeds, she so altered the constituents of the atmosphere, as to render the earth ultimately inhabitable by higher types of sentient life than any which could have existed on it prior to this modification in their aerial environment. So, we have reason to believe, that man by his cultivation and drainage of the earth's surface, by his conversion of the forest into the wheatfield and the swamp into the meadow, will ultimately bring atmospheric conditions into a yet higher degree of purity and refinement, and so conduce to the development of superior forms of sentient existence to any yet manifested even on the human plane.

Neither are his labours as a subcreator even thus exhaustively

enumerated. As an agriculturist and horticulturist he has modified the forms of vegetable life, and in the process of adapting them to his requirements, has obtained a practical knowledge of the laws of their evolution, which has enabled him to produce permanent varieties, if not the germs of new species. And it is the same with animals. Their forms, if not their functions, have proved largely obedient to his will, persistently exerted through successive generations; so that, from their osseous remains alone, the competent zoologist is enabled to pronounce, centuries after their inhumation, whether they belonged to the wild or domesticated division of their type.

Nor is man, when in full action, at all less efficient as a destroyer. In the struggle for existence he is virtually supreme, if not as the savage or the barbarian, then at least when armed with all the stupendous resources of modern civilisation. Hence, in the first place, he makes good his own position, as against either the herbivora or the more ferocious carnivora, whose tenure of existence seems simply dependent on the forbearance with which the sportsman's rifle may be exercised to their disadvantage. With primæval man they might wage something like an equal warfare, but with the lapsing ages the battle is obviously going so decidedly against them, that their ultimate extinction seems to be merely a question of time and circumstance. Now such an apparent derangement of nature's forces, such a disturbance of her old equilibrium, cannot be an accident. It must be due to the more effective evolution of other forces, and the consequent inauguration of an equilibrium based on new conditions. Let us then contemplate this phenomenon in minuter detail, and endeavour as far as possible to discover its producing causes and anticipate its final results.

This rapidly increasing power of man over the atmospheric and other telluric conditions of the habitable globe, together with his steadily advancing supremacy over the vegetable and animal kingdoms, whether as creator or destroyer, is due primarily to the increase of his mental resources, whether through improved culture or higher organic development. His rule is no doubt that of the strongest, as was that of the gigantic saurians and huge mastodons, but their force was material, and that too largely in its rudest form, as mere mass, while his is as predominantly spiritual, that is, moral and intellectual, in its essential character. Hence the reason why

it cannot be exercised at all by the mere savage, or in full force even by the barbarian. This more direct reign of mental force through man, as its conscious and visible exponent, inaugurates a new era in the history of the earth, as a sustainer of organic, but above all of sentient and intellectual forms of existence. Strictly speaking, it implies, what, for want of appropriate terms, we may specify as the more direct and immediate action of the divine element of intellect—or as the later Platonists would have said, the Logos—on creation. Prior to the advent of man, this ever operative and plastic force no doubt acted unerringly and efficiently by natural laws, but it did so through blind and unconscious instrumentalities. While in man it has attained to the mastery of a conscious and intelligent agent, whose initial type and incipient reign have already afforded earnest of that great and glorious futurity, which awaits the more matured forms and the confirmed rule of the rational and moral orders and genera of the earth's advanced hereafter.

In its minuter processes and results, this advancing supremacy of man over the soil promises eventually to diminish the intensity of tropic heat and arctic cold, and at the same time to proportionately reduce the inequality of the seasons. But if it should accomplish this, it will also reduce the violence of the tempest, and render even the occurrence of ordinary storms less frequent and destructive. Ultimately, it may cover the desert with vegetation, and cause the summer rain to fall in refreshing showers, where now the breath of the simoom consumes like the blast from a furnace. It will dry up the poisonous exhalations arising from the stagnant waters of the morass, and the decaying vegetation of the forest. Now, such changes effected in his environment cannot fail eventually to react on the organisation and functions of man. Such harmonic conditions will favour an increase of susceptibility in the nervous system, and with this cannot fail to prove conducive to greater delicacy of perception, clearness of thought, and vividness of imagination. Nor will this improvement in cerebration be confined to the intellectual faculties, but may be expected to extend to the moral sentiments and emotions, elevating the former and refining the latter. Now, should this be effected, the harmonic laws would necessitate proportionate improvement in the remainder of the organisation, which would have to be modified into accordance with this superior type of cerebral development.

This is only saying that the conditions which have presumably conduced to the evolution of the Caucasian race, will, when still farther intensified and exalted, equally conduce to the evolution of a yet higher type of humanity, the product of the more favourable circumstances under which it will have been developed.

So, if we look into the detail of the action of man on the vegetable kingdom, it will be found to consist principally in the selection and culture of those plants and fruits which contribute to his own sustenance or that of the domesticated birds and beasts that he has rendered, in various ways, subservient to his convenience and requirements. So great is the modification thus induced, both as to quantity and quality, that it virtually amounts to a preparation of food in the process of its production, almost equivalent in effect to the subsequent process of cookery in its preparation for the table. The extent of man's power in this direction is still but imperfectly appreciated. It is only when we compare the aspect of a cultivated region like Western Europe with the forests and prairies of America, that we begin to understand the amount of modification which he has accomplished on a large scale. While in the substitution of cereals for grapes, and of horticultural flowers and fruits for nature's spontaneous products, we see the minutiae of that process through which conscious intelligence is now operating on the organic realms that lie beneath it.

Now, it must not be supposed that there is anything forced or abnormal in this apparent interference on the part of man, either with telluric conditions or with the gradual evolution of organic forms, he being himself a product of the earth, and a result of the spontaneous development of higher structure and superior functions to which its steadily advancing state, as a planetary organism, has inevitably given birth. As an accomplished effect, he reacts in the form of a secondary cause, for the reinforcement of those influences, and the acceleration of that movement, to which, physically speaking, he owes his own being. Here, as in the case of civilisation, we must enlarge our ideas of what is natural, and so learn to accept man with all his endowments, mental and physical, together with their results, as a product of the same forces which, in a lower sphere of operation, have produced the coral insect and the bee, the bird and the beaver, each of whom according to its ability, reacts on its environment,

producing that amount of modification to which, by innate endowment, and in some instances, by combined action, it has been rendered competent. In truth, these remarks apply not merely to the sentient, but also the insentient realm which co-operates according to its stage of development with the other forms of the universe for the production of those final results, that have apparently been foreseen and provided for from the beginning. And to this law, man, whether as hunter, agriculturist, artizan, or engineer, is no exception.

Now this specially human, which implies, consciously, intelligent action, is symbolised in that anterior extremity, the hand, which is, in reality, the constructive and creative intellect appropriately ultimated in a befitting organic instrumentality. It is doubtful if the full significance of this sublime symbol has ever yet been duly appreciated. In this, as in much else, we are prone to contemplate man on his earthward, rather than his heavenward side, regarding the hand as a merely operative, rather than as a creative and psychical instrumentality. We look upon the labourer as using his hand naturally and normally, while conversely, the author, artist, and musician are supposed to use theirs, at least, exceptionally. But we must rise above these prejudices, and learn that Raphael painting his Transfiguration, or Shakespeare writing his Hamlet, are occupied as naturally as the porter when loading his van or the peasant when driving his plough.

We are here indeed brought to the front of a great problem still awaiting solution from some deeper thinker than has yet appeared in the ranks of anthropology, we allude to the typal distribution of men, not simply according to the ruder structure of their body, but the finer qualities of their mind. There is a considerable range in the former, as will some day be admitted, even by the general public, when certain religious, political, and social puerilities respecting the assumed equality of races shall have been finally exploded, as is their doom, sooner or later, at the hands of steadily advancing inductive science, secure in its data and therefore assured as to its conclusions. But the corporeal range, more especially as interpreted by our present imperfect and superficial psychonomy, whether of the head, face, hand, or total corporeal structure, is very limited when compared with the far wider range of mental diversity, even as it is found existing among men, presumably of the same race, and certainly speaking the same language and citizens of the same state. Only think of

the gulf which divides the commonplace rank and file you find in the fields or meet in the street, from the true master-spirits of time, who were yet not more than human. But not only is there this difference in elevation and expansion, calibre and force, as between the higher and lower class of minds; but there is also the diversity in endowment and direction as between minds even of the highest order. In reflecting on this subject, we must recollect that there is not only the difference in gift and power between an ordinary artizan and Shakespeare, or an average peasant and Lord Bacon; but there is also the diversity in mental constitution, which differentiates the intuitive poet from the inductive philosopher.

It is here that we begin to obtain some insight into the merely germal character of existent humanity. Only an initial type, feebly pronounced and imperfectly developed, could fold up such interior specialities beneath corporeal envelopments, characterised rather by general similarity than diversity. There can be no such mental range within the limits of any other species. One lion or one buffalo does not differ from another in mental constitution, to the same extent as one man of genius differs from another, or as both are differentiated in quality and power, from the comparatively undistinguished mass. No doubt, from a superficial and unreflecting standpoint, such men are easily accounted for as exceptionally endowed individuals, specially gifted for a particular purpose. But the true man of science knows that no normally constituted individuality can be regarded as really isolated and exceptional. Neither sage nor poet, legislator or prophet was ever yet so great but he might be justly regarded as typal, although, perchance, his spiritual kinsmen might be separated from him by a gulf of time, that historians and chronologists would admeasure not only by centuries but millenniums. Moses and Lycurgus, Christ and Mohammed never looked a full brother in the face during their earthly sojourn, but each doubtless belonged to a spiritual sphere of similar souls, and was distinguished by a corporeal structure, essentially typal, though prophetic of the future rather than characteristic of the present. Such men are, in all probability, the exact opposites of those labouring under atavism. As the latter are melancholy examples of retrocession to an antecedent and superannuated type, so the former are glorious instances of the early though not really premature advent of structures, not yet quite due in the ordinary sequences of organic evolu-

tion, but nevertheless, steadily advancing towards inevitable manifestation in the fulness of geologic time. It is, perhaps, this structural and psychic relationship to the future which gives them their undoubted aptitude for moral and intellectual leadership, and in virtue of which they have been the pioneers and prophets of humanity during all the ages of the past, and will be so throughout all the eras yet to come.

It must not be supposed, however, that this diversity of mental constitution is limited to, although no doubt, especially emphasised in that exalted class, commonly known as master-minds. It is not simply that the poet differs from the sage, or that one poet or one artist differs widely in endowment and proclivity from another. A similar diversity, in reality, differentiates the contrasted types obviously existent among those, whom, with a scarcely pardonable assumption of mental superiority, we conglomerate as the undistinguished masses. No doubt, this diversity is by no means so strongly pronounced in the lower as in the higher sphere of intellectual endowment, but to a duly acute and penetrating observer, it is nevertheless distinctly perceptible. But for the reading of this many-paged volume we require aids as yet scarcely at the command of ordinary anthropology. We need phrenology in its profoundest form, as a true system of cerebral physiology, embracing the structure, temperament, and consequent function of the brain, both in its totality as the one great organ of the mind and also in the speciality of its several parts. But the physiology of the brain cannot stand alone as an isolated fact in the great domain of Nature; it is but a part of the nervous system, itself only a portion of the organism, whether of the man or the animal, to which it is attached. Hence, also, we need physiognomy in its widest acceptation, not merely as a means of interpreting the significance of the face, but also of the entire organism, embracing the psychonomy not only of the extremities, but also of the trunk, with the presumed volume, proportion, and functional power of its thoracic and abdominal viscera. In other words, if we would know the interior and mental man, we must be able to diagnose his external and corporeal envelope, ascending from the latter as the sphere of effects to the former as the sphere of causes. We cannot hope to even approximately achieve such a diagnosis of the human organism yet, and the following observations must therefore be regarded as the adumbration rather than the realisation of such a purpose.

To fully comprehend the different races, varieties, types, castes, and individualities which constitute collective humanity we must first understand man in the abstract. We must endeavour to discover what relations he holds and what duties he discharges to other provinces of being. We must know something of the symbolism of his structure and the significance of his functions; for, as a divine hieroglyph, his meaning however profound, must, nevertheless, be definite and precise, had we but the requisite insight for its full interpretation. In other words, man is an unfathomable mystery to us, simply because we lack the wisdom requisite for fully appreciating the revelation of wisdom and power whereof he is so befitting an embodiment. Let it not be supposed from the tenor of the foregoing remarks that we regard him as a problem easy of solution. He will tax the ages, and perhaps, after all, will never be fully understood from his own plane, but only when contemplated from one above and beyond it.

THE OSSEOUS SYSTEM.

The foundation of the human frame is the osseous structure, through which it is related to the mineral sphere of comparatively hard and stable, but insensate and immobile matter. It is a living temple built upon a rock—the time-honoured emblem of everlasting truth. This is the symbol of that strength which arises from *vis inertiæ*, and accordingly those in whom the osseous structure is powerfully developed are generally persons of fixed ideas and unalterable opinions. Where the moral and intellectual nature is also well developed, as among the Scotch, this persistence will seem to arise from deep conviction, but in reality it is due to what may be termed an elemental endowment, underlying and modifying all the conscious operations of the mind. Where this portion of the corporeal structure is not only massive but angular, there will also be a corresponding ruggedness in the disposition, and not unfrequently a proportionate angularity in the ideas. Let us remember that we are speaking of the foundation of our corporeal being, which must modify the entire superstructure that is built upon it.

Nor is the osseous portion of our structure of importance only as regards the comparatively ruder attributes of form and volume; its quality is also of considerable significance.

When porous and spongy, it is indicative of an underlying element of coarseness in the nature, the bequest probably of a long line of imperfectly cultured and semi-barbarous, if not savage ancestors, allied to either the Negroid or Turanian type of primitive Man. Persons so constituted will be deficient in native delicacy and refinement, and in that taste, tact and intuitive insight, which usually accompany these higher qualities. When, on the contrary, the osseous system is fine and dense, and so approaches to an ivory texture, it is equally indicative of the possession of a hereditarily transmitted refinement of nature, the slowly cumulative effect of ancestral culture and civilisation acting on a Caucasian organisation, and so evoking that intensity of feeling and susceptibility to emotion which usually accompany and conduce to delicacy of perception, rapidity of thought, and vividness of imagination, the intellectual attributes of that mental constitution whereof genius is the culmination.

We have, however, as yet, by no means exhausted the symbolism or the relations of the osseous system; the former is profounder, and the latter extend farther than might be supposed from the foregoing observations. In virtue of his skeleton, Man is related not only to the mineral strata of his own globe, but also to the mineral elements and solidified portions of all the great bodies in the universe. In a sense, he thus stands directly on the adamantine foundations of all material being, and so partakes of and sympathises with its practically everlasting stability and endurance. But it is observable that his relation to this relatively hard and immobile sphere is very different from that of the vegetable kingdom. The tree is rooted immoveably in the soil, on which it is thus not only dependent but to which it is a prisoner. While Man, in common with a large portion of the sentient realm, of which, in this connection, he may be regarded as the representative, folds up this ponderous and inflexible material within his otherwise moveable and pliable organisation, thus subjecting it to his pleasure, and compelling it to obey the manifold and ever-varying behests of his sovereign will. Nay, by the organic speciality of joints, he is enabled to unite strength with flexibility, and thus subordinate the very immobility of his mineral elements, in the form of leverage, to the requirements of his locomotion, through which, in contrast to the plant, he bears his basis as a willing captive through the world. It would probably be impossible to discover or even

to conceive of a more striking and befitting emblem of the supremacy of mind over matter than is thus provided by the subordination of bone to muscle and muscle to nerve, in that ascensive series of cause and effect, which ultimately lands us in will as the motor and controlling force of our osseous foundation.

This subordination, however, was not achieved suddenly, for in the mollusca and articulata the skeleton is still external, and so constricts and restrains its occupant, who is thus partially a prisoner, though in a moveable cell or cage. While even in the earlier fishes the skeleton is still cartilaginous, thus showing that at this incipient stage of the vertebrate grade the mineral realm has scarcely been taken fully captive. The same indication of imperfect supremacy on the part of the earlier sentient types over their material environment, is also afforded in the shell-like covering of many reptiles, such as the turtle, tortoise, alligator, and crocodile, whose hard and almost impenetrable external covering allies them to the inferior range of the crustacea. In that grandly aerial, and therefore quasi spiritual type, the birds, the more ponderable mineral elements had to be reduced to a minimum for the purposes of flight, and accordingly in these the bones are merely hollow tubes, which in certain species of very vigorous flight, such as the raptores, communicate directly with the organs of respiration. This is probably osseosity, if we may be allowed the use of such a term, at its maximum of practically attainable refinement in types at the oviparous stage of production, and, we may add, the muscular grade of development. Judging by the race-horse and the man of nervous temperament, the improvement of the osseous system in types at the viviparous stage, must be through a different and almost opposite process, under which the diameter of the transverse section of a bone will have to be gradually diminished in proportion to its length. Let us remember in this connection, that man, as an aerial type, will not achieve ascension, as in the flight of birds, by the strength of his muscles, but as in the case of certain ecstatics, subject to levitation, by the force of his nervous organisation; in other words, not by his action on the atmosphere, but his relation to the imponderables. Not till he has attained to this stage, as the normal condition of some of his varieties, will man be a true microcosm in relation to locomotion. Muscular progression, whether by the swimming of fishes, the flight of birds, or the walking of

beasts, does not fully represent and reproduce the movement of planetary and other bodies through space. These stupendous masses are borne with almost inconceivable velocity on their respective orbits, without interior effort at all corresponding to the muscular movement of the higher grades of sentient being, and man must furnish the analogue of this in the telluric sphere, ere his attributes as a microcosm will have attained to full and effective manifestation.

Man's direct relation to the mineral sphere through the osseous portion of his structure, is confirmatory of the principle manifested in embryology, that the higher types are built up out of the lower, not by subtraction, but superaddition. It is doubtful if we have yet fully realised the vast range of conditions thus indicated. Connected with the insensate rocks, he yet rises through muscular force and nervous susceptibility, to mental consciousness and moral responsibility; relations so diverse indicate a wonderful variety and vastitude of nature in the being who can span and hold them all. Allied to the material sphere of being by his body, and to the spiritual through his mind, there is no known, or, we may add, conceivable form of existence to which he can be regarded as an utter stranger, or from which he is wholly dissociated.

THE MUSCULAR SYSTEM.

Neither is the muscular system altogether devoid of significance. It is the instrumentality by which will ultimates itself into manifestation through a sentient organism. It presupposes that the being who is provided with it must be subject to the law of gravitation, antagonised by vital force, under the direction of volition. It is in many points the opposite of the osseous system, and notably in flexibility and elasticity. Hence we may perceive it is matter more effectually vitalised, and so more readily obedient to monition. It is, indeed, through it more immediately that the bones are made our apt instruments, their strong levers and admirable joints being put into motion and controlled by muscular pulleys, specially provided for this purpose. As a symbol, it pre-eminently signifies mind acting through a material instrumentality. In the order of progression, it allies man to the animal kingdom, as, we may observe in passing, his vascular system allies him to the vegetable. It is doubtful whether we are yet capable of its full interpretation. Its

speciality is, that as opaque, ponderable, and in a sense impenetrable matter, it is nevertheless thoroughly suffused through the agency of the nerves, with those forms of vital power which conduce to sensibility and motion. What vast possibilities does it thus suggest, or, shall we say, foreshadow on the cosmic plane. It would seem that, given a certain amount of vital force, diffused under special conditions of structure, and matter is rendered directly subordinate to mind. And here, perhaps, we may ask, is this an actuality of the present, or a prophecy for the future? Granting that the solid nuclei of planets and suns represent the osseous system of the stellar universe, and that its magnetic currents are a form of neural force, what is their elastic atmosphere? Is this the cosmic analogue of muscular development? Is man here also a microcosm, under a form whereof the ancients never dreamed? Let not these be regarded as vain speculations. Man will never be fully understood till he has been profoundly contemplated, not only in his more immediate, but also his more distant relations, the nearer and smaller being simply indicative of the grander and more remote.

THE VASCULAR SYSTEM.

Man, however, is not simply a thing of bones and muscles, he has also a vascular system, through which, more immediately, both are nourished and repaired, Through this, as already observed, he is related to the aqueous elements of the earth, his pulsation being an organic response to the tidal movements of the ocean. Let us distinctly understand that man is an harmonious part of nature, and although her telluric apex, yet, as we have seen, through his bones, allied closely to her minerals, and we may now add, through his blood, to her fluids. As his muscles are but the fibre of wood more effectually vitalised, so his sanguineous system is but the sap of vegetables in more active circulation. Its connection with respiration, whereby the dark and deadly venous currents are converted into the bright and beautiful scarlet of the well-vitalified arterial, is but the organic analogue of that great process of purification, through which, under solar heat, the venous earthblood of the sea is distilled, by evaporation, into the sweet and pellucid pearldrops of the summer rain. Nature is one, and as a result her smallest processes are analogues of her greatest, nothing being too mean to illustrate her laws, and nothing too vast for submission to her supremacy.

It is a most mistaken idea that what we call death occurs but once in the process of our natural lives. We die daily, hourly, and even momentarily. Our venous circulation is simply a river of death, laden with worn-out and defunct fragments of our ever changing organism, like a river in autumn, when it bears the broken branches and russet leaves of a bygone summer thickly strewn upon its surface. Rivers, indeed, are merely earth-veins, through which the defiled fluids of the planet return to their oceanic centre, that mighty world-heart, at once the receptacle of death yet the fountain of life. We fondly fancy that this life is specially a property of the organic realms, quite forgetting that greater and more widely diffused cosmic vitality from which it is derived, and of which, contemplated collectively, it is simply a subordinate province. In this matter, then, of his sanguineous circulation, man is simply a reflection of that circumambient cosmic sphere, whereof, physically speaking, he is only one of many multiform products. Let us remember that all being is a unity, whereof every seeming individuality is but a constituent part, a bud or blossom, a leaf or twig of the mighty and all-embracing Ygdrasil, from whose branches the superannuated stars of heaven fall, like o'er-ripened fruit, in due season. We must keep this principle in view, for it will have to be applied in our reflections on that higher spiritual sphere, to whose elucidation these speculations on the material phase of being are merely introductory.

Primarily, man's relation to fluidity through his vascular system, is symbolic of his mobility, being in this respect the opposite in significance to the osseous portion of his structure. The latter, as already observed, is emblematic of stability, supplying fixity of ideas, and a certain measure of persistence in action. The mobility of ponderable fluids is, however, very largely, if not wholly, a merely negative property, and must be carefully distinguished from the positive, that is active force of electricity and the imponderables. It is the nervous system which is related to the latter. All this is, of course, only saying that; through his fluids, man is allied to those of the planet on which he resides; in other words, that in so far as water is a constituent portion of his organisation, he must partake of its properties, and be characterised by its specialities. Now it is observable that water is converted into ice—that is, it becomes solid and comparatively immobile, under a certain diminution of temperature. This is the em-

blem of death as consequent on the withdrawal of such a measure of life-power from the organisation as will deprive it of molecular action, muscular movement, and nervous sensibility. Death is the final frost of organic vitality. But with a certain increase of temperature, water is transformed into vapour, and so becomes aeriform under the guise of steam. This is emblematic of a spiritual state of being, characterised by a degree of activity and power, whereof no merely corporeal property can give us the slightest conception. As water to steam, so is the body to spirit. Such is a rendering of this emblem as read by the light of analogy.

The circuit of the blood constitutes a repeating cycle of change, like the movement of a planet in its orbit, with which it is, no doubt, in harmonic relation. Cycle and epicycle, whether on the moral or physical plane, are evolved in accordance with the fundamental laws and dominant phenomena of the universe. The remoteness and, we may add, the grandeur of our connexions, transcends everything of which the greatest earthly mind could possibly form a conception. We are related not merely to the earth on which we live, but to solar systems and stellar banks, still awaiting revelation through more powerful instrumentalities than any which the genius of man has yet invented. Diversity of magnitude does not dissever the atom from the sun, each being but a thought of God ultimated into manifestation on the material plane. It need not, therefore, surprise the reader that we say the human pulse beats in profoundest accord with the ebb and flow of oceanic tides, whose rise and fall on a thousand shores serves but to mark on a yet grander scale, the systole and diastole of the heart of universal being.

THE NERVOUS SYSTEM.

Through the osseous, the muscular, and the vascular, let us now ascend to the nervous system. This is pre-eminently and especially the appanage of man. The elephant and the ox surpass him in weight of bone and in volume of blood and muscle. The race-horse is his superior in fleetness and the lion in force, but no creature approaches him in the development and complexity of his cerebral convolutions, nor, consequently, in the mental manifestations, whereof, presumably, they are the appropriate organs. He reigns supreme, and without a telluric rival in the sphere of mind. Here, in her

highest province, he is nature's king, the organic lord of terrestrial creation. In advancing to the nervous system, we reach a higher link in the chain of causation than any which has been previously touched. From it the muscles obtain their motor force. Through it the blood is sustained in circulation. By it the very bones are vitalised, and kept in efficiency for their respective duties. Even in this, however, let us distinctly understand that man is simply the apex of a mighty pyramid of structural existence. As the vertebrates are but the fulfilment of a prophecy, clearly written in the steadily advancing organisation of the articulata, so man is but the realisation of a design, for which the quadrupedal mammalia were a preparation. Again, let us repeat that nature is a divine unity—a thought-form of God ultimated into manifestation on the material plane—a mighty whole, whose constituent and interdependent parts co-exist in the profoundest harmony and the most intimate relationship.

As our bones ally us to the mineral and our fluids to the aqueous portion of the globe, so through our nerves we are related to the imponderable forces of the universe. This alone might suffice to determine the relative rank of the nervous system in the grade of organisation. By it we are connected with the finest forces in nature, and through it we discharge the noblest of our functions. Germal in the radiata, and obviously imperfect in the mollusca and articulata, it is still far from completeness even in man, the highest of the vertebrates. Our blood courses through our arteries with a rapidity and force which may be regarded as equivalent to the average current of our rivers, but it cannot be said that our muscular movements represent the lightning rapidity of imponderable force. Under all circumstances, but more especially when applied to locomotion, even in its highest form, as in the flight of birds, they are essentially mechanical both in means and process. The motor power is no doubt vital force, but the instrumentalities employed, that is muscles and bones, are simply, as already observed, pulleys and levers, themselves subject to the action of gravitation. But the imponderables are not subject to this action, and when developed in sufficient force can overcome it, as in the levitation of ecstatics. Here then we have a gauge of the relative imperfection of the nervous system, even in man. It fails to ally him as a microcosm, to the movements of the heavenly bodies, which, strictly speaking, are not mechanical either in means or process, being effected

by agencies imperceptible to our grosser senses. For the full appreciation of this reasoning, however, the reader will have to wait till the subject is approached from another standpoint, at a more advanced stage of the present work.

We have spoken of the royalty of man as the born monarch of terrestrial creation. He owes this position to the development of his nervous system, more especially in its cerebral portion. The elephant, who was his quadrupedal predecessor, was indebted for his supremacy very largely to bulk, albeit his intellect is the highest of his order, that is, the mammalia without diversely specialised extremities. This superior intellect, however, in his exceptional case, found appropriate ultimation in that wonderful trunk, a miracle of muscular development, the nearest approach to an intellectual instrumentality ever constituted, prior to the formation of a hand, and showing how vast and varied are Nature's resources under the pressure of manifold necessity. Such a supremacy, however, was predominantly material, yet being embodied in one of the herbivora, it had in it nothing ferocious, tyrannical, or destructive. It was, however, far otherwise with the preceding reptilian reign of the huge saurians, and notably the monstrous Inguanodon. Here violence was enthroned and ferocity personified. It was the rule of ruthless and resistless force, thoroughly armed, both offensively and defensively. It was an all-devouring voracity, the unmitigated selfhood of creation befittingly ultimated in an appropriate form, at whose terrible apparition the remainder of sentient life might well be said to have stood aghast in helpless terror. But although thus diverse, both were reigns of rayless darkness, morally and intellectually. Such monarchs could never be regal hierophants. Under their supremacy creation could only groan inarticulately, and, we may add, unintelligently. It never obtained a priest through whom prayer and praise could become vocal, till the appearance of man. Nay, it never looked forth rationally, that is with an approximative comprehension of law and principle, even on the material creation, till his advent, and this is symbolised in the fact that his supremacy is due to the powerful development of the nervous system, intimately related to *light* as one of the imponderables.

We here touch the keynote of man's psalm of life. He is the light-bringer of terrestrial creation. Lucifer, son of the morning, re-enthroned after many falls, and now appearing as the glorious harbinger of a new day of intellectual splendour.

Other creatures may disport in the beams of the material sun, but he alone of all earthly things shares consciously in the celestial radiance of the spiritual sun. The advent of such a monarch is the greatest sign that time has yet produced. As already observed, we are only in the faint dawn of his great day of power. His ruder races are mere tentative attempts at the production of a true humanity, while his highest existent types fall immeasurably short of the true ideal of man. We may thus perceive that his reign has yet scarcely commenced, so that we are thrown rather on our anticipations than our experience in the formation of any estimate as to its real character. Light is the beginning of creation morally and physically, literally and figuratively, and the reign of man will doubtless inaugurate an era of terrestrial regeneration, whether for the earth itself, or its vegetable and animal kingdoms. It would be mere folly to suppose that we can yet estimate the full result of this rule of the rational and moral elements of being. As the savage is unable to conceive what we have effected, so we doubtless are equally incapable of realising what will nevertheless be readily accomplished by future generations, and, above all, by higher types of humanity than our own. Strictly speaking, no aerial type has ever yet held sway. Saurian and mastodon were equally of the earth, earthy, the one positively destructive and the other non-creative. Now, man, although still at an initial stage of his collective existence, has passed through the destructive grade of kingship as a savage, and the comparatively non-creative as a barbarian, and has emerged, through his civilised races, on the productive and *quasi* creative phase of his earthly sway. But this, like his type, must be still initial, and consequently, weak and imperfect. A king who has not yet assumed his royal robes, a spiritual monarch who is not clothed with light as a garment, can scarcely have attained to the full prerogatives of his exalted station. Man as an aerial type, can never attain to the fulness of his power till he has become appropriately vestured and is capable of that form of locomotion, which arises from the predominance of nervo-vital emanation over the force of gravitation.

By a very distinguished zoologist and comparative anatomist, Professor Owen, the mammalia have been arranged into four groups, according to the development of their brain, and of these man represents the highest or archencephala, that is,

beings with a ruling brain. This is no doubt symbolised in his erect form, with a spine not parallel but perpendicular to the earth. But this erectness of form is due to the comparatively powerful development of his nervous system, and more especially of his brain, whose profounder relations, as we have already remarked, are solar rather than telluric. It may be noticed that there is an approach to this in many birds and quadrupeds, whose cervical vertebrae, which are more immediately under cerebral influence, tend to perpendicularity. In man alone, however, does this tendency attain to completeness, even the transitional type of the anthropoid apes, only furnishing a near approach to this condition of physical exaltation. Nay, so special is this to the purely, and in a sense, perfectly humanised type, that even the ruder Negro seldom stands with the same firmness of equipoise as the more highly developed Caucasian. Now, this perpendicularity of attitude, though not absolutely final, for nothing is so in this ever progressive sphere of being, doubtless marks the completion of a cycle of evolution, that which, beginning at the worm, or perhaps the monad, terminates in man. All creatures parallel to the earth, indicate thereby, that they are specially under telluric influence. The forces which more emphatically govern them are attached to the earthplane, and it will be found in accurate correspondence with this, that their dominant proclivities are sensuous. Fish and reptiles are notable instances of this. Birds and quadrupedal mammals are at a transitional stage, while man either has emerged or is emerging from the sway of the senses. An erect attitude in any type, implies the dominancy of diametrical as opposed to circumferential influences in its relation to the earth. This, as we have already stated, arises in man from the strength of his solar sympathies, the result of the powerful development of his nervous system, more especially in its cerebral portion. Hence his resumption of horizontality at night and during sleep, when the more positive and energising effect of vigilance has been suspended. With the loss of consciousness, which means, physiologically speaking, the suspension of our higher cerebral activities, the inferior functions resume their sway, and man is reduced not only to the condition of an animal but very largely to that of a vegetable. In other words, during sleep, we become like plants, immobile, though organic dwellers on the earth, in whom assimilation, secretion, and respiration are the pre-

dominant duties, and we may add, growth and repair the chief results.

The erect attitude in man is probably not due simply to absolute or even proportional volume of brain alone, but also to its structure, as being composed largely of the complex convolutions of the superior hemispheres, in other words, to the presence in force, of those portions which phrenologists regard as the seat of the higher moral sentiments and the superior intellectual faculties. Fish and reptiles with their flat brains, are perfectly horizontal in attitude, birds and quadrupeds with their superior brains, stand at various degrees of divergence from this, while man, in whom the moral sentiments and intellectual faculties seated in the median and anterior lobes, are so powerfully developed, has attained to perpendicularity. There is doubtless a profound fitness in this. The merely basilar brain is of the earth, earthy, in its desires and tendencies; and hence, when constituting the sole cerebral endowment of a type, cannot lift it from the ground on which it grovels, the apt organic symbol of its dominant mental proclivities. We are here brought back to the central idea of the present section of our work, namely, the connection between mind and organisation, whereof cerebral structure is an important link.

To understand organisation we must regard it in the light of structure specially provided for the discharge of function. This applies alike to the vegetable, animal, and hominal realms. No plant or animal exists for itself, or even for its kind, alone. It is primarily a part of the organic structure of the globe, and has been evolved for the effectuation of purposes only to be accomplished by such an appliance. Hence the profound significance of all organic types, not one of which has been produced in vain or can be justly regarded as a superfluity. Now these remarks apply to man as well as to inferior grades of being. He is an organic instrumentality of the highest order and most complex and specialised structure which the earth has yet produced. Perhaps we do not go too far in saying that the functions, for the more effectual discharge of which he has been so highly organised and so effectually specialised, are those connected with his moral principles and intellectual faculties. All else that he accomplishes can be as well or better done by the vegetables and animals beneath him. The vascular and muscular systems are better represented in them than in him, so also, in some or other of

their grades, are the functions of respiration, nutrition and reproduction. Had nature only wanted these things to be more effectually emphasised, she would simply have had to evolve other plants and trees, fishes, birds or beasts. But it is obvious these would not serve her purpose in relation to those higher duties connected with the moral and intellectual sphere, which hitherto have been solely the appanage of man. Now this translated into the language of anatomy and physiology means, that man exists, primarily and principally, for the effectuation of those purposes which he accomplishes more immediately, through his superior cerebral convolutions. These are his dominant endowment. Through these, and not by his strength and agility, does he rule the world and maintain a certain measure of kingship over its larger beasts and more enduring trees, the dethroned yet still magnificent monarchs of antecedent eras.

The conclusions thus succinctly stated imply many far-reaching consequences. If man be in truth, the sole telluric form of existence that has yet attained to the rational, moral and *quasi* creative plane of being, and if he hold this position in virtue, more immediately, of his powerful cerebral development, powerful, not simply from volume, but also from more effective specialisation, then this cerebral development, if rightly understood and properly interpreted, will be found as unique as his position. It must be so on the universally admitted principle, that causes are everywhere equal to their effects. Perhaps the reader now begins to understand, why, at an earlier stage of the present work, we dwelt on the important fact that civilisation, with all its implied culture and all its varied resources, must nevertheless be regarded as a natural product of the higher races that have originated it—as much so as the social arrangements of the ant and the bee. It is here that we join issue with those zoologists, and we may add anthropologists, who are opposed to the truth of phrenology. They cannot interpret man's mental manifestations, either individually or collectively, that is, either as a unit with certain special endowments, or as the constituent member of a social polity, and so regularly discharging certain duties in relation to its well-being. They are compelled to regard civilisation as an artificial product and not as an inevitable evolution—in truth, the reflection, or if you will, impress of man's interior nature on his environment. While to the phrenologist, more especially if he be also an anthro-

pologist, civilisation with all its accompaniments and complexities appears to be simply a normal product of the human mind, as that mind is manifested through superior individualities, acting by manifold agencies and for prolonged periods on the higher types of the race.

Thus contemplated, savageism, barbarism and civilisation, in all their manifold phases and gradations, are a very convenient admeasurement of the more immediate causal conditions which have produced them. And thus admeasured, what stupendous brain-power do any of the ancient, to say nothing of the more modern phases of civilisation indicate! In reflecting on this subject, however, let us remember what was said in an earlier part of the present work, that civilisation in its higher departments, is the product of a few exceptionally gifted minds, the remainder being simply the recipients of their methods and ideas. But even to be the intelligent recipients of such vast conceptions and such complex processes, to understand the science, appreciate the art, study the literature, and carry on the government, manufactures and commerce of a great and civilised community, implies a degree of cerebral development on the part of the principal agents, of which ordinary zoologists, when they speak of the brain of the ape resembling that of man, appear to have no conception. It is here that we come to a very important part of the present section on Mind and Organisation, and on which therefore we must now make some additional remarks, we allude to the gradual ultimation of mental constitution in corporeal structure.

MIND IN ULTIMATION.

From our very limited range of observation, and perhaps we may add, our yet more limited capacity for thought, it seems little other than groundless presumption, to speculate on any of the profounder problems of universal being. Confined to the surface of a subordinate planet, which means an infantile sun, in one of the great stellar systems of infinite space, we know but little even of the knowable. While from the cosmic immaturity of our telluric habitat, combined with the merely initial character of our own type, we may be quite sure that our minds are still largely embryonic or at least infantile, even on their own appropriate plane of cognition and reflection. Among other things, we are feeble in deduction and almost devoid of intuition, so that our uttermost efforts

at a solution of the great Sphinx problems of life are, after all, little other than childish guesses at truth. Let us then at least avoid any approach to dogmatism, knowing the liability to error, even of the wisest, when dealing with matters so much beyond their ken. We have already said that creation is Deity in manifestation on the plane of time and space, or shall we say it in all reverence, God as the divine cause, ultimated into His appropriate effects. Now, nothing is more clear than that this is a process still in action, so that it is quite correct to say, this is as much the day of creation as any era in the total past, in other words, spiritual forces are still being ultimated in material results; more especially must this be so in the case of initial types on embryonic planets, like the humanity which is now taking possession of the earth. Our enquiry therefore as to whether man can be regarded as yet fully ultimated, is by no means uncalled for or misplaced, more especially in a work like the present, that does not profess to restrict investigation within the limits prescribed by former writers or the example furnished by organised societies, but which is written with the express purpose of promoting profounder thought not only on subjects within the accepted domain of anthropology, but also on some others, lying at present rather beyond it.

We suppose it is almost needless to say that in a type fully ultimated, any one portion of the organisation will be in perfect congruity with every other. Not only will the alimentary arrangements harmonise with those for locomotion, but both will be the appropriate accompaniment, and we may say, expression of the nervous system, the external figure being the reflex of the internal consciousness. It is thus, as we have already remarked, that in the articulata the body is largely segregated, either into successive rings, or as in some of the winged varieties, into head, thorax and abdomen, each of the latter being so effectually emphasised as to constitute at least a remote approach to an independent individuality, this being the ganglionic stage of the nervous system, ultimated in the coarser portions of the frame. And we would here remark, that it is only the winged varieties, that is the aerial form of the articulata, that can be properly regarded as specimens of this grade of organisation in effective ultimation, the grubs or worms being merely embryonic approaches to the fully matured type. So we have reason to believe that in the ordinary vertebrata, shall we say from the fish to the

lion, the outward form is an apt expression of the interior mind, that mind being, however, more immediately reflected in the brain, and perhaps we may add, the nervous system generally. The only well marked exceptions to this being the initial type of the cetacea, whom in anti-Cuvierian phrase, we have ventured to call lung-breathing and viviparous *fish*, and perhaps we may add, the quadrumana, who are at a transitional stage between quadrupedal brutes and bimanous men. Now why are these types exceptional as specimens of organic ultimation? and we reply, because they are comparatively initial, though by no means so recent or ethnically immature as man.

ETHNIC AGE.

This subject of ethnic maturity or immaturity demands far profounder consideration than has yet been accorded to it. We have reason to believe that although birth, infancy, youth, maturity, age, and death attach especially to the individual, they are not altogether unknown to the type of which he is a constituent member. This also, as a product of time and space, must begin and end, going through a cycle of evolution, and decay during the process of transition from its initial to its final condition, that is, from inauguration to extinction. The elements which go to the solution of this problem are often complicated with some others, such as grade in the animate scale, which render the matter somewhat confused at a first glance, but which settle into harmony and congruity after due investigation. Let us illustrate this apparent confusion, and at the same time attempt an harmonic settlement of some of its difficulties.

Few things are more clearly indicative of ethnic maturity or immaturity in a type, than the state of the young at birth—regard being had, as we have said, to grade in the animate scale. Thus, for example, the chick of our domestic fowls is considerably fledged, and can run the moment it is out of the shell, while the young of the raptores, (eagles and falcons,) destined to prey upon it, are callow and helpless denizens of the nest. So calves and lambs are far more active and intelligent at birth than the young of the felidae and canidae, tigers and wolves, constituted to devour them; the former can see, and a few hours after birth, even stand and walk, while the latter are blind, and entirely dependent on parental aid for many days. Now we suppose it is almost

needless to say that the prey, under some form, must have existed, ere the devourer could have been produced and maintained, and here, where there is a comparatively close approximation in organic grade, this fact is clearly evidenced in the more relatively finished condition of their young at birth. But there are types of sentient being immeasurably older than either birds or beasts, as for example reptiles, fishes, and insects, and more especially the latter, and yet whose young are born in such a state of relative immaturity and imperfection, that is with such a want of resemblance to the parental form and functions, that to all practical intents and purposes, their later embryonic life, with its vast modification of structure, has to be transacted subsequently to their birth. Thus, as already remarked, the frog is born as a fish, and some fish are produced as worms, while the entire change from the grub to the papilio is effected after it leaves the egg. The postponement of the later stages of embryonic development, till after the individual organism has been projected into the external world, is apparently due to the inferior plastic power of these lower types of sentient being, in virtue of which the individual mother does less, and the common mother does more than in the higher grades of organic existence.

This is a rather deep subject. Reproduction in all its phases, is the reflex and analogue of the divine and universal process of creation. The individual parent being simply a subordinate instrument for the effectuation of that great result, the renewal of structure and the restoration of function on all the varied and successive planes of organic being. Now primarily, nature is the great mother, and as such, in the vegetable kingdom, takes sole charge of the seedgerm, rearing it to full maturity without any intervention on the part of the tree or plant whence it was derived. To this the multiplication of the lower oviparous grades, who lay their eggs and then desert them, bears a close resemblance. The individual mother at this stage, does little more than provide the general mother with a germ, which the latter, with the aid of her subordinate nurses, the elements, afterwards rears to perfection. In the ant and the bee, we have signs of transition to a higher grade of action, the nursing being here done by deputy, on the part of the barren neuters, in reality undeveloped females. This is the prophecy of and preparation for true incubation which we reach in the bird, whose nest again fore-

shadows, the marsupial pouch, as the latter is a promise of the more highly specialised structure of the true placental mammal. Now in these sequences of organic development and structural specialisation, with the functional aptitudes that accompany them, it is obvious that we are gradually advancing from the general to the individual mother, the former doing less and the latter doing more at each remove in the process of ascension. And it is noticeable that it is not until we reach the placental mammals that the young are produced in anything like a recognisable resemblance to the parental type, the egg having, in reality, no more likeness to the bird or the butterfly, than the acorn to the oak. But even in the oviparous grade there are some marked distinctions, and notably as between the incubating and non-incubating types, the former effecting their embryonic transformations within the egg and the latter without it. We may thus see that the functions of formation and nutrition do not devolve in all their fulness on the individual parent till we reach the mammals, whereof the marsupials are only a preparatory and transitional form. In this, too, as in much else, we have ample evidence how thoroughly initial are all nature's existing arrangements—her highest and latest types being the only even approximative fulfilment of her obvious intentions—revealed, though not fulfilled, in the earlier stages of organic existence.

Even from this comparatively superficial survey, and we may add, succinct statement, of the leading facts connected with reproduction, it is obvious that there is an ascensive movement in organisation and function, in virtue of which the later and higher types are enabled to produce their young in a more advanced condition than the ruder and less specialised. To clearly apprehend the full force of this law, however, we must contemplate its action from the successive planes of structure, where it will soon become obvious that the advance from the seed-bearing plant to the non-incubating insect, and from the latter to the incubating bird, and thence to the viviparous mammal, is effected by a succession of steps in the direction of improved reproductive power, which are in perfect harmony with the progress of the organisation in relation to other functions. Thus, within the sentient realm, the incubating bird, which although, more immediately, it produces but an egg, nevertheless matures that egg so effectually in the nest, that from it there ultimately emerges a being with all its grander embyronic transformations fully accom-

plished: is also warm-blooded, and respires with a freedom and vigour not yet attained even by the highest of the mammalia; while the viviparous mammal is endowed, in addition, with a development of the nervous system, and, in his superior types, with an aptitude for cerebration to which even the bird but remotely approaches. Now, thus adjudged, it is obvious that humanity, which presents us with the highest phase of organisation and function that the earth has yet evolved, should produce its young in a more matured condition than any other type of telluric being. But it does not do so, because the law by which this would be effected, is, in this case, traversed by another, in virtue of which, initial types, apparently in consequence of their ethnic immaturity, are incapable of at once entering on the full prerogatives of their true position. Like other heirs, still minors, men cannot take possession of their allotted inheritance, till they have passed the period of their nonage, and are regarded as adult.

It is here, then, that we obtain an invaluable index, and were we capable of interpreting it aright, no doubt an accurate admeasurement of the degree of ethnic immaturity still attaching to man. The formative power of the mother, as we have seen, gradually increases with her ascent in the scale of organisation, as might be expected from the fact that such ascent implies advance in specialisation, and consequently increase of efficiency in the function discharged. This greater formative power on the part of parents of high organic grade is also in perfect harmony with that other law, to which we have already alluded, namely, advancing internality of function as an accompaniment of general structural development. Thus the tree that respires through leafy lungs, placed at the very extremity of its branches, and is partly nourished through roots that project beyond its trunk into the earth, also turns its beautiful and odorous blossoms to the sun, and ripens their seedgerms in the eye of day, thus glorying in all the successive offices of perpetuation, and transacting them openly, as its noblest duty, in the face of the universe. Then we have the insect and the fish, where alimentation is internal, and respiration still largely external, and who, in accurate correspondence with this partial interiority, are oviparous, but do not incubate. While in the bird, where not only alimentation but also respiration are transacted internally, we have incubation, during which embyronic transformation is effected,

at least, under direct and immediate parental influence, and the young are hatched, not like the larvæ of insects, but in the final form of their ancestral type. And lastly, we have the mammalia, whose physical functions are not only internal like those of the bird, but in whom there is a yet higher manifestation of that cerebration, which implies the advancing development of consciousness, and who, in correspondence with this progressive interiority of being, also transact the totality of their embryonic evolution internally. Now, it is observable that even in this exalted class, the small-brained marsupials, though ethnically older than the placentals, nevertheless produce their young in a far less advanced condition, so that, strictly speaking, they are only a transitional type between the oviparous and viviparous grades of productive being. This inferior plastic power being, doubtless, in perfect harmony with their weaker cerebral development, in virtue of which their mental interiority must be at the minimum of the mammalian grade.

Now, whether we look to man's indubitable supremacy in the scale of organic being, as adjudged either by the degree of his specialisation or his interiority of function, where in force and intensity of cerebration he is altogether unapproachable; in either case we should be perfectly justified in expecting his young to exhibit a maturity at birth unexampled in any other type. But so far from this, they are the most helpless and dependent of all the placental mammals known to zoology. In a sense, indeed, it may be said that humanity has almost retrograded to a semi-marsupial stage, the arms of the mother representing a pouch, in which her feeble progeny are carried and protected during all the earlier months of their existence. Now, such a fact, so exceptional, if contemplated only from the standpoint of man's high specialisation and profound interiority of being, both mental and physical, can only be accounted for by the almost transitional and essentially initial character of his type, which, as we have said, forbids the full exercise of many of his higher prerogatives.

It would doubtless, as yet, be premature to attempt the precise admeasurement of this index. We lack the requisite standards from other types for such an achievement. We know, for example, that the blindness of the felidæ and the callowness of the raptores are indicative of their ethnic immaturity; but the degree of this immaturity cannot yet be definitely stated. Indeed, we are here brought back to that

still larger problem, namely, to what extent are the vertibrates as a whole, ultimated on their own plane, as compared, for example, with the articulata on theirs? This, again, being part of that greater question, the cosmic age of the earth itself as a planetary organism, and with this the relative perfection or imperfection of the constituent parts of its structure, more especially those which contribute to the discharge of its higher functions. Now, we have already shown that there is considerable reason for regarding the earth itself as still infantile, if not absolutely embryonic, and, consequently, its organic, and above all, its sentient classes and orders must be still largely germal, more especially in their higher forms and later types. Of this, as already remarked, we have an indication among birds, in the raptores, and among beasts, in the felidae, from the very unfinished and feeble condition of their young at birth, a similar characteristic, although under a somewhat different phase, also attaching to man. If, indeed, we may take the articulata as our standard, and are permitted to regard their final emergence from the pupa case, as their true birth, all previous changes and conditions being merely processes of embryonic transformation, then a considerable portion of the vertebrate scale, but more especially its higher orders, must be regarded as ethnically infantile. The beetle and the butterfly are not only beautiful in form and perfect in structure, but they are mature in intellect and finished in stature on emerging from the chrysalis condition into their final form of insect existence. In everything except stature, obviously unattainable under the conditions of birth attaching to more advanced types, we have a very remote approach to this in some of the oviparous vertebrates, as for example, the crocodile and the already-quoted gallinae. We are here brought to the consideration of what viviparous birth and mammalian nutrition, whereof man is the highest example, really mean, that is what grade they indicate in the scale of being, and of what spiritual endowments and relationships they are the appropriate symbol?

Oviparous birth allies the sentient to the insentient realm of organic existence. The egg is simply the seed of the plant, transferred as a reproductive appliance to a higher form of existence. It is a repetition on the organic of the concentric spheral forms of the cosmic plane. The acorn which the stalwart oak sheds by thousands under the autumnal blast, and the eggs which the expiring insect leaves to

the care of the universal mother, are allied in fundamentals to the sun shining gloriously in mid-heavens, he being also a magnificent example of that approximative sphericity of structure, which as primal and mathematically perfect, will in all probability, for some of the grander forms of being, prove also final. It is, therefore, no wonder that even the highest sentient organisms, are still, in reality, ovoviviparous, the apparently viviparous stage being attained by that gradually advancing interiority of function attaching to superior types, in virtue of which the individual mother is enabled to discharge those later duties in relation to the formation of her offspring, which, among the earlier, ruder, and less specialised, devolve on nature or the universal mother, that is, the material universe as the divine organism everywhere suffused with the pulsing life and pervaded by the plastic power of Deity. This advance, then, from the oviparous to the viviparous stage of reproductive function is a result of the attainment of greater formative force, and indicates, consequently, the exercise of a higher phase of *quasi* creative energy, in truth a nearer approach to the divine nature on the part of the individual mother capable of so exalted a phase of parental achievement. We suppose it is almost needless to say to those who have followed us thus far, that such a merely physical fact cannot stand alone. It must have an intellectual bearing and a spiritual significance, of which, however, it is doubtless only prophetic in the lower, that is the simply instinctive quadrupedal mammalia, its higher fulfilment being reserved for the various species and genera of the rational bimana, of whom, as we have said, existent man is the initial type.

Do we not thus obtain the glimpse of some standard, by which it may hereafter be possible to estimate the spiritual status of the different orders of sentient being? Those that are dependent for the evolution of their young from almost the primal germ or unincubated egg on the kindly offices of the universal mother, must be pronounced inchoate, as being imperfectly specialised in relation to the highest of all corporeal functions. Of course those which have not arrived at the egg stage, but multiply, as in the case of the monad, by simple partition, or in that of the polype, by budding, must be regarded as yet lower, they being, in reality, not yet effectually individualised. Incubation implies a much higher grade of plastic power, although this has not yet been so

definitively appropriated by the parental organisation as to have become an internal function, and so remains an internal act, in which the elemental influences of the universal mother may still be regarded as virtually potent, though acting with diminished energy, and preparing for abdication through the transitional grade of the marsupials; and, accordingly, it is here that we find the singing bird, and that dawn of architectural skill which is shown in nest building, together with a susceptibility to domestication and personal attachment, which combine to demonstrate that the bird occupies a much higher place, mentally, than the fish or the reptile. We have a similar indication among the articulata, in the bee, where the care of the young devolves on the community, by whose neutral workers it is very effectually discharged, and where we find as an accompaniment the social organisation of the hive and the structural edifice of the comb. It is observable that both in the bird and the bee, we have to do with what we have elsewhere defined as an aerial type, that, be it remembered, of which man is an initial form on a higher plane.

From the standpoint at which we have now arrived it is becoming obvious that the oviparous grades of sentient being are merely preparatory, and, therefore, transitional to the viviparous, who alone represent sentient, in the sense of conscious being, under its true aspect of special reproduction, accomplished not so much by the universal as the individual mother. The egg, as we have remarked, is simply a continuation, slightly modified, of the vegetative process of seed-bearing. The true animal, as always a sentient and largely a locomotive and volitional being, should produce its young, not in a merely germal, but in an organically constituted form. While in its higher grades, as a type of existence endowed with distinctly pronounced consciousness, and more especially as in man, with exalted moral sentiments and a *quasi* creative intellect, the young should have attained to all the grand outlines and many of the organic, if not functional specialities of the parent. We may thus see that the mammal is the only approximately completed type of sentient being in relation to reproduction, all the lower forms being preparations for this more exalted grade. Now, we have already shown, that the quadruped is merely the grub stage of this mammalian phase of existence, its aerial and papilio form being incipiently manifest in man, who must, therefore, be regarded as the pro-

mise of a type of being, whereto the simply organic or vegetal, and the merely sentient or animal are steps, but for whose effective fulfilment we must wait, perhaps, till the advent of another geologic era, albeit from the unexampled rapidity with which savage types are everywhere disappearing, humanity, as we have previously said, seems to be even now in the very crisis of a great transition.

We are thus, then, in a position, if not to very minutely estimate the degree of man's ethnic immaturity, at least to indicate some of the data which must contribute to the solution of this problem in the hands of future enquirers. As the highest and most specialised organism yet developed, and as that phase of existence which has attained to the most profound interiority of function, whether in relation to corporeal structure or mental constitution, he should transcend not only all other mammals, but all other vertebrates in the maturity and completeness of his young at birth. We will not, in thus rather rigidly applying such a standard of comparison, so far depart from the fundamentals of the human type, as to introduce the articulata, although we have previously used them in the way of general illustration. But, estimating man by his nearer correlates, and taking into consideration his admittedly supreme position in the animate scale, we must grant that if his ethnic age is to be adjudged by his infantile condition, he must be regarded as very far short of the maturity of his type. As we have said, he is semi-marsupial. Now, it is observable that his more lasting and emphasised defects are not, as in the case of the canidae and felidae, in the senses, and more especially the sight, the symbol of intelligence, but rather in the organs that conduce to locomotion and the manifestation of physical force, that is, the limbs. In other words, the indications of his ethnic immaturity attach rather to his corporeal functions than his mental constitution, though by no means absent from the latter, as may be seen, analogically, in the imperfection of the senses for some time after birth. Judging by these infantile data, then, we must come to the conclusion that, although man is decidedly immature in mind, many of his higher endowments being yet germal among his average individualities, he is still farther from effective ultimation in his body; and if we mistake not, many other facts corroborate this conclusion.

Thus, regarding him as a type destined eventually to emerge

as distinctly from the quadrupedal mammalia as oviparous birds from oviparous reptiles, and we shall at once see that he has already effected this emergence to a much greater extent in his mind than in his body, and, correspondentially, to a much greater extent in his brain, than either in his viscera or his limbs, that is, he is differentiated from brutes far more by his mental constitution than his corporeal structure. So much so, indeed, is this the case, that those whose habits of thought induce them to dwell more on mental than physical characteristics, can scarcely be induced to accept the testimony provided by comparative anatomy of his near relationship to the brute type of creation. We here, indeed, touch the keynote of that great controversy now raging on the hypothesis of development. Humanity, looking within, is conscious of immeasurable superiority to all other types of sentient existence. Nor is this consciousness falsely based or much exaggerated. It is an irrepressible inspiration welling up from the stilly depths, which mere scientific demonstration, with all its ologies, can never reach. Man *feels* that his mind is differently constituted, and so separated by a "discrete degree" from that of the brute, nor will any amount of learned discourse on similarity of bone and muscle suffice to alter this deeply-seated conviction. In truth this renowned controversy is very much like that about the colour of the chameleon, where all were right and all were wrong. The zoologist and comparative anatomist are quite justified in affirming man's structural and functional relationship to the quadrumanous and even quadrupedal mammalia. While their opponents are equally justified in asserting that he is differentiated by mental endowments which place an impassable barrier between him and any other form of being the earth has yet produced. After what has appeared in previous pages, we suppose it is almost unnecessary to say that a true system of cerebral physiology would go far to harmonise the now discordant views of these opposing parties. For, while it is undeniable that man manifests such an approach to the quadrumana, and, in fundamentals, to all the mammalia in the grand outlines and interior structure of his corporeal frame generally, as to show that he belongs to the same great division of the animate scale, yet it is equally true that he has one organic speciality, we allude to his magnificent cerebral development, in which they share so imperfectly as to demonstrate that wherever brain force is required, they must

stand at a point immeasurably below him. We are here then brought to a consideration of the great question underlying the whole of the present chapter, namely, to what extent is man's material organisation in congruity with his mental constitution.

All truth constitutes an harmonic unity. No one veracity ever really wars with another. So in nature, which is but a reflection of the spiritual sphere, there is in reality no discord, though her higher suspend and supersede her lower laws. Hence, to fully understand the relation and interdependence of phenomena, which are nothing more than spiritual forces ultimated into manifestation on the plane of time and space, we must know something of the laws in virtue of which they subsist, and the principles of which they are an embodiment. Now, from this very statement of the problem, it must be at once obvious that a certain congruity between mind and organisation cannot fail to characterise the sentient and, we may add, the rational plane of telluric being; for, contemplated from the causal standpoint, the body is simply an instrument for effecting the behests of the mind, our corporeal structure holding the same relation to our individual consciousness, which the material universe, in all its varied provinces, does to the mind of the Creator. Thus regarded, all structure, whether cosmic or organic, exists for function, although, looked at from beneath, it may seem that function is the effect of structure. Now this ultimation, whether of the universe as a whole, or of its constituent cosmic cellules, that is, suns and planets, or of the subordinate organic structures of the latter, is necessarily a matter of time, for a material creation, though rooted in the spirit-sphere and proceeding primarily from the Eternal and Divine is, nevertheless, conditioned by duration and extension in the necessary sequences of its manifestation. Hence the importance of deciding on the ethnic age of man, as a means of estimating more accurately the degree of his organic ultimation, and hence, we may remark, the apparently undue prominency given to this subject in previous pages.

Perhaps our meaning in the foregoing paragraph may be rendered more clear by a few illustrative instances. No one who has studied the organisation and habits of the dragonfly, the eagle or the lion, but must see they are essentially predatory creatures, specially organised for the capture and destruction of the victims destined to supply them with food. Swift

in the chase and terrible in the fight, they are equipped for slaughter as their appointed life work, that which is at once their most intense delight, and yet their dread necessity. It is impossible to conceive of internal conflict in such beings. They are too strongly pronounced, that is, too effectually ultimated, for such interior discord. They are in harmony with themselves. Their instincts do not war with their principles, neither do their impulses confound their judgment. They revel in slaughter, for which they were formed, and they effect it without misgiving or remorse. It is doubtful whether we are yet thoroughly competent to the full interpretation of these terrible hieroglyphs. The all-absorbing unity of purpose which they indicate is something of which we have no experience in our own consciousness. They are organic wholes, though of limited range, structural integers, even if of insignificant value. There is equal unity of purpose and harmony of design, though on a different plan, in the butterfly, the pheasant, and the stag, the beautiful and innocent victims of these terrible and ferocious victors. Bright sunshine and fragrant flowers satisfy the first, whose short-lived reign of summer sweetness constitutes the late reward of grub contentment in obscurity. It is meek humility and expectant faith crowned at length with resplendent glory. It has been specially organised for a life of love and pleasure, and to this it is devoted, wholly and all-absorbingly, not as in self-conflicting man, with half measures and much recalcitration. We can never understand such a being by looking down into the depths of consciousness on the side of experience, albeit in some favoured moments of ecstatic prevision we may be occasionally favoured with foregleams of a bright hereafter, where, in the equipoise of our endowments, we may evolve life into manifestation under happier conditions, and find an environment in harmony at once with our powers and our desires, and so obtain a fitting response to our deepest sympathies and sublimest aspirations in the glorious summer land of the far hereafter.

Now, some such harmony as that whereof we have quoted a few examples, seems to pervade the larger portion of sentient being. The plane of existence may be higher or lower, but there appears to be perfect adaptation in structure and function to the environment amidst which the organism is placed, and where, consequently, its life work must be accomplished. The bird in the air and the fish in the sea,

the reptile in his slime and the quadruped on the land, are obviously at home in their respective positions, whether from mental proclivity or structural adaptation. These harmonic relationships also extend, though perhaps in gradually diminishing force, through a considerable section of the quadrumana. As a transitional type, however, they bear the ever increasing burthen of a great prophecy, namely, the advent of humanity. As tailed monkeys they are at home in the life of frugivorous tree climbers. As tailless baboons they have lost much of the fun and vivacity of their smaller compeers, and seem oppressed with saturnine gloom and constitutional melancholy. The first obviously find their arboreal environment enough for them; the second seem dissatisfied with its solitude, and ill at ease amidst its arrangements. This inharmonic condition culminates in the anthropoid ape, who is virtually *in transitu* from the tree to the ground, neither so qualified as the monkey to dwell in the former, or as the man to walk on the latter. The attitude and movements of the gorilla afford ample evidence of his merely transitional character. Less quadrumanous than the true simiadae, he is not so effectually specialised as bimanous humanity. In mind he is merely a brute, while in general form he is almost a man. The deep and far-reaching significance of this most important fact has never yet been duly appreciated. As a type much older than the true bimana, he must be more nearly ultimated on his own plane, that is, he must be so constituted as to present an instance of greater congruity between mind and body, and also of more equably balanced force, and, consequently, of more harmonious action between the several provinces and members of the latter. Thus, for example, we have reason to believe that his osseous, muscular, and nervous systems are duly related, whether as regards organic development or functional power. So we are justified in affirming that his cerebration, respiration, and alimentation, are so far in equipoise that the over-activity of the one does not interfere with the efficiency of the others. Now, we know both from his structure and his habits, that is, from the smaller weight and inferior convolutional complexity of his brain, evidenced externally in his merely brute-like cranium, as well as from his simply arboreal life, that, mentally, he occupies a totally different place to that of man. The latter is separated from him by the enormous gulph of rationality and moral principle. To the eye of a competent phrenologist this is

sufficiently manifest in the superior cerebral development of man, while it is adequately evidenced to the physiognomist in his facial outline. But what shall we say of the remainder of his body? If the gorilla's merely basilar brain, indicative of a mind utterly devoid of all true ability for the exercise of abstract thought or creative imagination, and equally wanting in susceptibility to the elevating influences of benevolence, veneration, and conscientiousness, has, nevertheless, effectually ultimated itself in his anthropoid type, what shall we say of the closely allied organisation of man? How does this agree with the sublimity of an Æschylus, the profundity of a Plato, or the logic of an Aristotle? and how does it harmonise with the universality of a Shakespeare, the spirituality of a Raphael, or the depth and grasp of a Bacon? Were the minds of these great master spirits adequately reflected in their organisation? Were these vast souls befittingly templed during their earthly sojourn? And if so, then how can we account for the general similarity of the ape form to that of man? We are here, then, brought directly to that great problem, the congruity of man's corporeal organisation with his mental constitution.

HARMONIC RELATION OF THE HUMAN FORM TO THE HUMAN MIND.

We are fully aware that in the mere propounding of such a problem, to say nothing of its attempted solution, we are descending to what, from the purely scientific standpoint, may be regarded as unlawful depths of speculation. We are transcending the recognised limits of induction, and on the slender basis of a few ill-defined and, perhaps, misunderstood facts of comparative anatomy and anthropology, endeavouring to rear a superstructure of hypothesis immeasurably too ponderous for so feeble a foundation. We admit the charge and plead guilty to the indictment, knowing that thought must precede action, and speculation prepare the way for experiment. Once more let it be distinctly understood that there is nothing dogmatic in these pages. Their utmost aim is but to afford subject-matter for reflection, and stimulate the reader to further enquiry. The science of man is too recent for precision, either in the statement of its facts or the annunciation of its doctrines; and our present endeavour is rather to enlarge its area, by pointing out where fresh discoveries may be made, than to either rigidly define its boundaries or accurately formulate its conclusions.

A special type of body implies and, in a sense, involves a special type of mind. The leonine or bovine organisation is adequate indication of a leonine or bovine mind behind it. Community of structure implies similarity of endowment. In effectually ultimated types, where the order has been duly subdivided into well-marked genera, and the genera into distinctly pronounced species, as, for example, among insects and birds, this is obviously the case. The range of individuality is here so small as to be scarcely perceptible, except under the peculiarly evocative and almost abnormal influence of domestication. The same remark, though in somewhat diminishing force, applies to beasts, which, as wild fauna, manifest their special identity as much in habit as in structure. But it is otherwise with man. His range of character and endowment is enormous, and such as no existent diversity of racial type or individual speciality of organisation can adequately express or effectually symbolise. Primarily this is due to the fact that his type is still merely initial, and so devoid of those well emphasised demarcations of structure and strongly-marked physical characteristics, which constitute the distinctive features of the several genera and species of older classes and orders of the animate scale. His advent is too recent for the full and effective development of this form of typal specialisation. Granting that he constitutes, as we have endeavoured to show, the initial form of a new class, as distinct from quadrupedal mammals as birds from reptiles, that he is the promise, though as yet faint and feeble, of a type of being, destined to prove their aerial, or, perhaps we might say, their magnetic counterpart, then it must be admitted that in this phase of his organic evolution he is still so immature as to be almost embryonic, for, typically speaking, many of his organs are still altogether wanting, or so faintly adumbrated, as to be scarcely perceptible. Now, a being so profoundly immature in his typal aspect cannot be thoroughly ultimated in his individual organisation, for the one must ever bear a certain proportion to the other. To enable us, then, the better to judge of the degree of his individual ultimation, that is, of the extent to which his general physical structure is in harmony, more immediately with his brain and more remotely with his mind, let us contemplate him collectively, as a type, obviously intended for telluric supremacy and universality, though as yet only entering on the earlier stages of this sublime inheritance.

Whatever may be the degree of man's ethnic immaturity, it is clear that he has already attained to the mundane stage of geographical diffusion. He is found from the equator to the pole, and seems to be as much at home within the arctic circle as at the tropics. A type so widely distributed cannot be a thing of yesterday, neither is it supposable that a class existing normally under such a vast range of climatic variation can be wholly devoid of at least the germ of special, if not generic diversity. Existent races, then, are dawning species, not necessarily persistent either in their present or in any directly derivative form, for some, perhaps many, or even most of them, may be destined to ultimate extinction, like the first or lower branches of certain trees; but, nevertheless, they are at least the promise and indication of other and allied, though more strongly pronounced species yet to come. Now, in attempting to estimate the degree of their relative development as typal variations, the foreshadowment, if not the virtual beginning of the well-marked genera of the hominal realm of the future, we must remember that this realm is aerial in relation to the quadrupedal mammalia, of which it is a higher evolution, and from which, as already observed, it is separated by the discrete degree of rationality and moral principle. Now, judging by the papilio and bird forms of inferior divisions of the animate scale, the special and generic diversities of the aerial province of mammalian life, should be more distinctly pronounced than those of the terrestrial. In other words, the range of structural and mental diversity in man, when his type has attained to the ethnic maturity requisite for a full and effective manifestation of its higher characteristics, will be greater than among the mammals beneath him, though that range be from the elephant to the mouse, and from the lion to the sloth. We grant that this is a most stupendous conclusion, and for which neither the general public nor the world of science is at all prepared. The real question for consideration, here, however, is not how far such a conclusion may be acceptable, but to what extent it is veritable and demonstrable?

This important question of man's ethnic maturity is separable into that of the type collectively and that of its subdivisions, consisting of its so-called races with their several varieties, and its manifold nations or polities, with their respective orders and castes, not omitting even its distinctly-

marked individualities, who, however apparently isolated and exceptional, are always related, nearly or remotely, to some typal group, past, present, or prospective. From this merely preliminary statement, it must be obvious that the subject covers a large area of thought and knowledge, and cannot be treated either partially or superficially. It is a topic pre-eminently demanding both grasp and depth for its due elucidation, and the present endeavour to throw some additional light on certain of its provinces should be regarded as purely tentative and suggestive, and not in any measure as authoritative and exhaustive. In the orderly and natural sequences of such a subject, the human form in the abstract, claims legitimate precedence over any of its subdivisions or varieties, and to this accordingly we will now direct the reader's attention.

The organic fact that man stands erect, touching the earth only with the mere extremities of his inferior members, is an indication, cosmically speaking, that he is largely, if not predominantly, solar in his superior attributes and higher relationships. The horizontal worm and serpent are pre-eminently of the earth, earthy. While even the quadruped with his anterior extremities constantly applied to the ground for the purposes of locomotion, necessitating approximative parallelism of the spine, and the reduction of the thoracic almost to a mechanical level with the abdominal viscera, is still obviously under the preponderating rule of purely telluric influences. The fact, however, that his head, together with the cervical vertebrae, tend, in certain species, as also among birds, of whom more anon, to a *quasi* perpendicularity, is, doubtless, indicative of advancing solarity, both of mental and physical constitution. But, nevertheless, his fundamentally grub and reptile, or as we have elsewhere phrased it, terrestrial relation to a higher, that is a more aerial mammalian type, is adequately evidenced in the general parallelism of the trunk and fishlike prolongation of the spine as a caudal appendage. Man's exceptionally erect attitude, then, is indicative that in him alone the sentient type of being has attained to that relative perfection and maturity which consists in its having passed through a cycle of pre-determined change, and arrived at that qualified termination, or shall we say, strongly emphasised stage of progress, which permits of another beginning, or rather the commencement of a new epicycle. As we proceed it will be found that there are other

indications of this relative completeness in man, who is, in truth, the incipient fulfilment of the mighty promise folded up in all inferior types, but finding adequate expression only in him.

In such a work as the present, the very title of which suggests that the rigid limits of merely inductive investigation will be often transcended, for the purpose of introducing suggestions and speculations, which science could scarcely sanction, but which, nevertheless, spring naturally out of the subject-matter of our enquiry, we must not omit the attempted interpretation of that higher symbolism which is ever involved in the facts of nature, lying behind this mystic veil of lower truth, like the soul of man within the comparative opacity of his corporeal envelope. Man's perpendicularity of attitude, then, symbolises, in the first place, the fundamental and, we may say, absolute rectitude of his being. He is based in perfect equipoise, standing erect at right angles, to the line of terrestrial parallelism. Hence his higher aspirations are all virtually celestial, and he must eventually tread everything that is of the earth, earthy, beneath his feet. But this perpendicularity of attitude itself arises from his interspheration with solar as opposed to merely telluric influences, this progressive interspheration with the material source of light and glory, being indicative of the advancing intellectuality and spirituality of his inner nature, in virtue of which he is more and yet more intersphered with the spiritual fount of life and thought, the central sun of universal being.

We have said that in the nearly horizontal quadruped the thoracic and abdominal viscera are virtually on a level, the relative dignity of the former being thus indicated, not by superiority, but only anteriority of position. But it is otherwise in man, whose erect attitude provides for the disposition both of his internal and external organs, in strict accordance with their grade in the scale of function. His magnificent brain with its exalted cerebration, is the crowning glory of the organic edifice. His thoracic viscera for effecting respiration and circulation, together with his admirably specialised anterior members, follow next in the order of their dignity and in due relativity of position. And lastly, there are the abdominal viscera for nutrition, secretion, and the inferior functions of the animal economy, placed in the lower portion of the torso, whereto the posterior limbs, used merely for locomotion, are also attached. Have we not here another indica-

tion of the important truth already alluded to, namely, that man is the fulfilment of an organic prophecy, folded up, but not fully expressed in the inferior types of sentient being?

Let us now advance to another characteristic of the human form, equally indicative of the same truth; we allude to the perfect liberation of the limbs from the trunk of the body. Our arms and legs are fully born. They project clearly from the trunk, indicative, symbolically, of proportionate freedom in the sphere both of thought and action. It is otherwise with brutes. Their limbs are largely buried in the body, an infallible sign of the imperfect development of their mental constitution, devoid at once of range and freedom. Now, the human form is, in this respect, simply the brute form fully unfolded, or shall we say ultimated. Such powerful bones as the humerus and femur contain the promise of their own eventual liberation. In truth, a quadruped is simply a four-limbed vertebrate in the process of evolution, more advanced than the fish, but less pronounced than the man. It is only in the latter that the fundamental, or shall we say, divine idea, on which the type was constituted, attains to perfection, all inferior grades of this great division of the animate scale being more or less remote approximations towards its fulfilment. We may thus see the necessity of occasionally contemplating typal groups as relative wholes, whereof species or even genera are but the constituent members. It need scarcely be said to the reader who has gone with us thus far, that the entire universe must be thus regarded, if we would rightly apprehend either the relation of its several provinces to each other, or of its totality to the Creator.

The relative completeness of the human form as respects the limbs, is still farther evidenced in their effective specialisation as locomotive and constructive instrumentalities, with extremities anatomically constituted for the performance of their respective duties. The foot and hand are pre-eminently human, in the sense that no other type presents organs where the anterior members are so evidently the outcome and expression of the intellect, and where consequently they are so thoroughly divaricated from the posterior members, devoted wholly to locomotion. The bird has wings and legs, but the former are simply locomotive agencies specially adapted for action on the atmosphere. They are purely thoracic in position and relation, deriving their stupendous force from

respiration rather than cerebration. This fundamentally thoracic and respiratory relation of the organs of flight is seen most clearly in insects, where the wings are simply an expansion of the lungs. But to the zoologist, gifted with anything approaching to insight, it is equally evident that the wing of the bird is also radically and essentially thoracic in position and respiratory in relationship, though muscular in action, its especial pulmonic connection being evidenced by the fact, that, in certain species at least, respiration extends to the hollow of the bones. The continuity of organic type is not easily broken, and in the fact that an eagle can breathe through the severed bone of his wing, it is, perhaps, possible to see a remote connection with the structure of the dragonfly, whose wings altogether are simply an extension of his pulmonic organisation adapted to the purposes of flight.

In this as in much else we see the essentially transitional and preparatory, or shall we say, prophetic character of the quadrumana. Their purpose in creation seems to have been the evolution of an approximately human type. As the limbs of inferior classes and orders of the vertebrata are more especially devoted to locomotion, those of the quadrumana are essentially prehensile, though even through this functional aptitude, radically and fundamentally locomotive, under arboreal conditions. But, as a preparation for humanity, their particular province seems to have been the development of the hand. So strongly has this proclivity been manifested in them, that anterior and posterior members are alike furnished with an extremity that wants only an opposing thumb to constitute, at least, an approximately typical hand. More immediately, no doubt, this manual phase of evolution may be regarded as due to the prehensile necessities of an arboreal type. Mammals constituted to live in trees must be formed to climb them, and a creature organised to exist principally on fruit, should be able to pluck and convey it to his mouth. But the grander movements of nature are not merely immediate adaptations to existing requirements, they are also an organic prophecy of advents yet in reserve. It was so with the extremities of the quadrumana, they foreshadowed the true human hand, and with this, the magnificent membral specialisation of humanity generally.

A vast province for enquiry is here opened up to the speculative zoologist. What is the place of transitional types in the animate, and, indeed, we may say, the organic scale?

What is their essential character, and what end do they more especially subserve in the general economy, and we may add, the grander evolutional processes of nature? Such an enquiry is not wholly foreign to the purpose of the present work, for man himself, as we have already observed, is so merely initial as to be almost transitional. Judging by the geological record, then, transitional types seem to be comparatively temporary agencies in the great process of organic evolution, employed to bridge the gulph from one distinctly-pronounced structural form to another, and thus, as halting between two diversely-constituted organisms, and so devoid of the relatively perfect adaptation of either to a particular environment, they are emphatically and inevitably transient. Thus, as between fish and reptiles, the icthyosauri and plesiosauri have long since wholly disappeared. So have those partially-feathered reptiles that foreshadowed the advent of birds. And now as between the latter and quadrupeds, we are witnesses of the gradual disappearance of those incipient mammals, the marsupials, that have become extinct over the entire area of the old world, and are represented by only two species in the new, and which yet, with the exception of man, constitute the sole mammalian type native to Australia, where, nevertheless, their doom is sealed by the advent of placentals from without. Now, as between the quadrupedal and bimanous type of sentient existence, the quadrumana are, beyond question, the connecting link, and as such transitional, and so mortal. The ape, like the dodo, will soon become a thing of the past, while the existing savage will be entombed with the cave-men, and then humanity will stand moderately well emphasised in its bimanous, and with this its rational and moral speciality.

We have connected the bimanous and the rational, not incidentally, but of design. The mental endowment and the physical structure co-exist as cause and effect, or rather as spiritual force and its operative instrumentality, that is, as we have said, the hand is the intellect ultimated in the organisation. Such a structural fact, however, could not stand alone in a state of organic isolation. When effectually developed, as in man, the hand must constitute an harmonic part of a larger whole, that is the human organism in its entirety. The thoroughly-specialised hand implies, because it necessitates the equally-specialised foot. And both imply a brain of such volume and contour, and characterised by such convolutions, as have never, even remotely, attached to any merely quad-

rupedal or even quadrumanous type. The hand, as we have said, implies the foot, and both together constitute that unique form of specialisation which consists in the anterior members being purely operative and constructive instrumentalities for effecting the behests of the intellect, while, conversely, the posterior are devoted solely to purposes of locomotion. Such a distinctly-marked divarication of the extremities implies, because it is the effect of, an equally emphasised functional divarication of the upper from the lower brain, whereof man alone is fully susceptible. And here, then, we are brought to a definition of the essential character of the extremities of the quadrumana, which, strictly speaking, are not *hands* in the psychological sense already defined, as being intellectual instrumentalities, but simply prehensile *paws*, that is organic adaptations for the convenience of brute existence, under arboreal conditions. We are fully aware that some of our comparative anatomists may object to this rather summary way of disposing of a controversy, which they would prolong by an appeal to the scalpel and learned talk about the phalanges; but we tell them that in any dispute as to the essential character of an organ, its function is as important an element in the decision as its structure, and that sentient organisation will never be fully understood until it has been contemplated throughout from the psychological standpoint.

The last sentence involves a great principle, applicable not merely to anthropological and other immediately cognate enquiries, but, in a measure, to every province of scientific investigation. Let us clearly understand that the entire universe exists for its uses. As we have said, it is the divine organism, every portion of which, from the largest starbank to the minutest animalcule, subserves a definite purpose in the great economy of being, so that structure, whether cosmic or organic, can never be fully understood until regarded in the light of function, that is, in relation to the duties which it discharges, and for whose effectuation, in reality, it subsists. We do not expect these views to be immediately accepted. They are not in accordance with the spirit of a material age, that likes to look up from beneath in place of down from above on the grander problems of existence, attempting their solution from the sphere of effects rather than of causes, and not seldom, indeed, confounding the former with the latter.

It will be at once seen that if there be any truth in the foregoing view, the human organism is in an especial manner

the befitting subject-matter for such a mode of investigation as that to which we have been alluding. It is the only tabernacle of rationality and morality within our ken. After this fashion has mind, the only mind existing on the plane of thought and principle we have ever known, been vestured to our senses. Thus, and thus alone, has the exalted spiritual element, whereof we are conscious in humanity, found organic ultimation. The mental power dwelling in any other organism we can know only by outward observation; but that inhabiting the human frame we can cognise by the profounder process of consciousness. We can contemplate man from within as well as from without, and interpret him, not simply from his actions, but also by his thoughts. Thus, in a certain sense it may be said that we can thoroughly know no other type of being, for all alien grades we must, perforce, view through his medium and from his standpoint.

But to return to our more immediate subject, the membral specialisation of humanity. We know as a fact that, in the lower races, this is not final, for it has advanced very perceptibly in the Turanian as compared with the Negro, and in the Caucasian as compared with the Turanian. Not only is the foot of the Negro flat, with a projecting heel, but his hand is also rudimentary—like his brain. In the Turanian, with his more powerful cerebral development, although the instep still wants elevation, the heel is not so strongly pronounced, while among his more civilised divisions, such as the Chinese and Japanese, the hand is often spatular, though seldom psychical. In other words, the powerfully basilar and large lateral brain, so clearly indicative of vigorous, executant faculty, has ultimated itself more effectually in the upper than the lower extremities, perhaps because the former are nearer to, and so more under its immediate control than the latter. It is not till we come to the Caucasian that we find the arched instep and elastic tread, combined with the constructive, artistic, or psychical hand, indicating that this is the only type in which humanity's higher moral and intellectual attributes, have attained to anything like effective ultimation in all the extremities just as it is the only type in which they have been approximately reflected in the countenance. But even here what a vast range of individual diversity do we find, extending almost from the rudimentary to the psychical, indicative of the fact, that even in the highest existent race, effective ultimation is the exception rather than the rule. Are we not

thus brought back through the minutiæ of organisation, to the conclusion broadly stated in the earlier pages of the present work, that humanity has hitherto advanced through the labours of its exceptionally gifted minds, who have originated the ideas whereof the masses have proved simply, and not seldom, indifferently receptive.

We here strike the key-note of some important conclusions respecting the prevalent racial types of man, whose physical aspect and organic structure represent, for the most part, communal rather than individual endowment. This, like much else of which we are now treating, is rather a deep subject, and as yet but imperfectly illustrated either by our best observers or profoundest thinkers. That there is a typical mind, as well as a typical structure, may be held as demonstrated. As between the diverse genera, or species of brutes, this, as we have already remarked, is quite clear. Nor can it be otherwise in man, down even to his minuter varieties and subdivisions, with all their distinctly marked castes, had we but the insight to thoroughly fathom them. It would be quite premature to attempt the pursuit of such a subject exhaustively in the present state of anthropological science. We know too little either of the mental endowments, corporeal structure or physiological functions of the different races of mankind, to enter deeply into the relations of the one province to the other, so that our utmost efforts in this direction can eventuate only in lucky guesses and plausible speculations. But such a phase of inquiry, however superficial and unsatisfactory, is not altogether useless and unnecessary. It is the normal precursor stage to better regulated processes of inductive investigation. Let us remember that action must be led by thought—a law of progress from which even experimental science is not exempt, many of whose grandest discoveries were the legitimate, if not the immediate result, either of bright intuition, or deep and earnest reflection.

As regards typal characteristics in mental constitution and physical structure, there is—firstly, the human mind in the abstract, more or less befittingly reflected in the general outlines and internal arrangements of the common human form, attaching to all the various divisions of men, however otherwise diversified. Then there is the racial mind, reflected with more or less of precision in the racial type. And lastly, there is the caste mind, perceptibly ultimated to a keen observer in the caste form. Now, of necessity, the first dominates the second,

and the second dominates the third, and all more or less dominate individual specialities as they are reflected in the individual organism. Perhaps the last phrase demands at least explanation, if not correction; for, as we have already remarked, there is, strictly speaking, no absolutely exceptional individuality, every man, however exalted morally, or richly gifted intellectually, or conversely, however debased or imbecile, being a constituent member of some special confraternity, characterised generally, whether as regards endowment or deficiency, strength or weakness, in body or mind so like himself that all may claim kindred with him. This subject of apparently exceptional individualities demands far more attention than it has yet received. Even absolute monstrosities, as we know, obey a law, being simply instances, more or less emphasised, of arrested embryonic development. It is not of these extreme cases, however, that we are now speaking, but rather of those examples of typal deterioration on the one hand, where members of a Caucasian community are nevertheless characterised by rather strongly pronounced Turanian or Negroid features, or of typal exaltation on the other, where their mental and physical characteristics altogether transcend the average standard either of their own family or even of the nation or race to which they belong. Our criminal types are instances of the first class, and, anthropologically speaking, may be regarded as cases of Atavism, that is, of return from an elevated and well developed type, to the rude ethnic root, whence it aboriginally sprang. And there is no doubt that, by a careful study of these unfortunate beings, we may ultimately arrive at some reliable conclusions as to the antecedent ethnic conditions of the race by which they are produced. Thus, as we have already remarked, the low Aryan commonly tends to a Turanian type, while conversely, the low Semite tends as generally to a Negroidal form, their diversity in this respect being due to the ethnic specialties of their remoter ancestry, of Turanian and Negroidal origin respectively. As a detailed example of the manner in which this principle may be applied, we may cite the Irish peasantry of Connaught and even of South-Western Munster, as presenting ample evidence, in their strongly marked Negroidal features, of a Moorish or at least African relationship, being in this the opposite of the low caste English, who are as obviously semi-Turanian. Spaniards, with a Moorish or Kabyle taint, may have im-

planted the one, and Saxons, with a Slavonic admixture, the other, though for aught that can at present be authoritatively said to the contrary, each may be simply an outstanding remnant of some primæval type, once in an antecedent geologic age, on its appropriate habitat in this now alien area. Such cases of antique typal perpetuation, however, where continuous from generation to generation, and characteristic of a caste or neighbourhood, are not, strictly speaking, instances of Atavism, but simply of rather belated Ethnic evolution. It is where the example is rather individual and exceptional, that it is strictly a case of Atavism, as this is understood in anthropological terminology.

But instances of ethnic deterioration, however interesting, or when properly studied, even instructive, are of far less moment than those of exaltation. The former show us what the race has been, the latter indicate what it will be. The miserable heads and faces of a group of executed murderers in any extensive collection of phrenological casts, will adequately exemplify the first. The busts of ancient and the portraits of modern men of commanding genius, will appropriately illustrate the last. It is with these we have now to do. What are they? Whence come they? And whither do they tend, in the practically unending ethnic futurity of our ever advancing and progressive humanity, during the countless ages of the earth's coming cosmic development? Are they simply favourable accidents, or the legitimate promise and first-fruits of a higher type yet in reserve? We have no hesitation in regarding them as the latter. They are the forerunners of ethnic advents yet to come, and hence arriving before their time, find few brethren to welcome them, or aid in the labours to which they are devoted. If types of deterioration reproduce the past—then, by parity of reasoning, types of exaltation foreshadow the future; and if, strictly speaking, there be no absolutely exceptional individuality in the former, neither can there be such an isolated phase of existence in the latter. If there be any truth in this view, the masterminds of time will begin to loom out upon us with new interest. They are not only great in themselves, and also of unspeakable significance for the thoughts they have uttered, the discoveries they have made, or the achievements they have accomplished, but also as cheering indications of the grand hereafter of our common humanity. They would be this even to the ordinary reader and the general thinker.

But if of additional moment to these, whose ethnic notions are usually so vague and inconclusive, of how much more importance must they prove to the adequately competent anthropologist, able in the first place, as a skilled observer, to diagnose their respective specialties, and in the next, as a trained reasoner, to arrive at the conclusions legitimately deducible from such exalted premises.

But this subject of unusually gifted individualities has a wider bearing and more extensive data than might be supposed from the tenor of the foregoing observations. The true masterminds to whom we have been alluding, are simply the most emphasised instances of typal foreshadowment. Cultured society, with its castes and professions, abounds with what are obviously the germs of new varieties and ethnic groups, even now in the process of rapid unfoldment under the highly evocative influences of modern civilisation. The true purport of these evolutional movements can never be fully understood until existent humanity, whether as a whole or under its already segregated races, be regarded as simply the initial type of at least a separate class if not kingdom. Then its tendency to subdivide into orders, genera, and species may be readily comprehended as an inevitability, wanting only the requisite time for its effective realisation, and of which indications and foreshadowments must be already manifest to the duly competent observer, awakened to the fact of such an impending development of new bimanous types of rational being. This brings us to man in his social, political, and religious relations, and to humanity in its connection with literature, science, art, and the general *cultus* of a high-wrought and effectively developed civilisation.

CHAPTER III.

MAN IN HIS RELATION TO CIVILISATION.

FROM the general tenor of the foregoing chapters, the reader will be at no loss to understand that, while we regard humanity, even in its highest existent types, as still initial and imperfect, we look upon the savage, when so distinctly pronounced organically and functionally, as to be decidedly irreclaimable, as merely transitional, and so destined by the laws of Nature, which are nothing more than our formulation of the modes of divine operation, to inevitable extinction. He is so because he cannot fulfil the higher requirements of his type, as a phase of moral and intellectual being, destined to telluric supremacy, not only in relation to the organic—that is, vegetal and animal kingdoms more immediately beneath him—but also to that mineral realm on which they, in common with himself, repose, and, we might add, to that aerial ocean in which they and he, alike subsist. Let us here remember that no being or type of being exists for itself. The individual is but a link in the golden chain that unites the generations of the past to those of the future; while the type, equally, though more slowly, in flux, constitutes also but an harmonic and integral part of the great edifice of structural existence, that is itself but a series of timeforms, the panoramic figment of Nature's subtle sorcery, always in motion, and ever in transition. In any treatise, then, on the relation of man to civilisation, the savage is of importance only as an archaic form of humanity, that anteceded its age of culture, and so is indicative of the root-form of races now advanced to a higher stage of organic evolution and mental development. As such we have contemplated him in the preceding pages of the present work, and may now dismiss him with the simple re-affirmation, that the unexampled rapidity of his displacement and extinction is premonitory of proportionate extension, and even of higher typal development on the part of the man of civilisation.

In this connection, let us remember that humanity, how-

ever legitimately divisible, now or hereafter, into distinct and well-marked orders and genera, must still always constitute, in one sense, an organic integer. As already observed it is a grade of being separated from every other by the discrete degree of rationality and moral principle. The importance of these exalted endowments as constituent elements of our compound being, has been obviously under-estimated by that school of zoologists, who affirm that man does not differ from the ape, or even from the higher quadrupedal mammal more than the several orders of the latter differ from each other. Without descending into metaphysical expositions or psychological profundities, it is obvious that these gentlemen are in error, for the FACTS are against them. Man, when in effective manifestation produces *results*, both individually and collectively, to which there is no real approximation on the part of any other type, although they may be foreshadowed in those social orders of the Articulata, the bees and ants. But these results are not manifested in full force, except under the conditions of civilisation, and by the races susceptible to its influence. Hence, it is obvious that humanity, as a rational and moral type of being, does not attain to its legitimate status, except under the conditions of complex social organisation, and its accompaniment, combined effort and specialised action on the part of the several individual members of a well-arranged community. It is thus obvious that the savage is not, in the higher sense of the terms, fully humanised, for he cannot fulfil the duties, or undertake the responsibilities of man in any of those higher relations, he was clearly intended to maintain either with animate or inanimate nature. In short, to repeat ourselves, he is man only in transition, from the plane of the instinctive brute to that of the rational bimana. Hence the necessity, already alluded to in our earlier remarks, of studying man under all the manifold conditions of his varying culture, if we would fully understand either his essential character or his present and prospective position in the scale of being.

It is here that we differ from the zoologists and ethnologists of the old school. They belong in spirit to the last century, and without, perhaps, knowing it, are virtually disciples of Rousseau. They regard the savage as the natural and normal man; while his civilised brother is esteemed as something at the least sophisticated, if not absolutely perverted. Now such ideas, however really foolish and extravagant,

were nevertheless pardonable in an age when the connection between organic structure and mental endowment was either ignored or misapprehended. But it is otherwise now; we know that special types of men tend to develope certain phases of civilisation; while other types, on the contrary, seem relegated to hopeless barbarism, or irreclaimable savageism. The radical error of the men of the last century consisted in eliminating the subject-matter of a diversely constituted humanity from the problem of civilisation, whose solution they then attempted by considering the influences of culture *per se*, without regard to the race or variety on which they had to operate. Perhaps our temptation, more especially as anthropologists, is to run into the opposite extreme, and attribute everything to race, as if time and place and circumstance were matters of such inferior moment, as to be scarcely worthy of serious consideration. Either procedure cannot fail to prove fatal to the attainment of a truthful conclusion, and our object therefore must be, to allow each element its due weight in estimating the final result of their interaction.

We have already said that of the three great ethnic divisions of mankind, namely, the Negroidal, the Turanian, and the Caucasian,—the two latter are alone susceptible of civilisation, and of these the culture of the last is essentially superior, whether as regards religion, literature, art, science, legislation, or government. But, again, this high Caucasian type is sub-divisible into Semites and Aryans; and as the rootman of the former is the Negro, and that of the latter the Turanian; and as the first is unsusceptible of civilisation, while the last has attained to it, in China and Japan,—this must have an influence upon our decision as to the respective capacity of these rather diversely constituted types of nervous and highly developed humanity. But of this more hereafter, when we shall have disposed of some preliminary matter lying between us and this more advanced stage of our enquiry.

ORIGIN OF CIVILISATION.

The moment we attempt to investigate the origin of civilisation, we are made painfully aware that authentic history is but a fragment. So far from taking us to the beginning of culture, it presents us with a picture of the world in which it is in full force. Perhaps this could not be otherwise, for

history, properly so called, cannot exist among savages, and soon takes the form of poetic tradition, even among barbarians. The men who can write it are already, in part, civilised, and consequently at a great remove from the origin of the movement by which they are themselves carried onwards. But there is, perhaps, another reason for this utter disappearance of the earlier records, namely, the very remote antiquity of civilisation itself. Even the most advanced minds are here prone to be deceived by the habits of thought engendered during our schooldays, when a limited chronology, extending back only a few thousand years, was taught us by authority, and of course accepted without misgiving, and necessarily without that searching investigation, which was, in our then circumstances, utterly impossible. But, as men, we must remember that beyond history there lies archæology, that mysterious page written on the stone tablets and earthen mounds of the monumental age of civilisation, and now in process of decipherment and interpretation by all the aids which modern learning and criticism can supply to the scholar and the antiquarian. Through it we have already recovered the long-lost annals of Egypt, once apparently veiled, like her own Isis, from the profane gaze of all later generations. Her hieroglyphics, dumb alike to Greek and Roman, are eloquent to us of dynasties, seemingly buried in hopeless oblivion. While the arrowheaded characters of Babylon and Nineveh have yielded up their carefully kept secrets to the perseverance and ingenuity of modern research. But still we are not at the beginning. There were laws, religion, and government; literature, science, and art; manufactures, commerce, and agriculture,—ere Babylon was built or Memphis was founded. Moreover, even our archæology is at fault. It can tell us nothing of Cyclopean civilisation or the mound builders of America, and very little of the so-called Druidic monuments of North-western Europe. Nay, it has not yet revealed what were the Etruscans that tutored the Romans, much less who were the Cushites that taught the Egyptians. Our limitations are soon reached when we thus attempt to plumb the past, whose profounder depths are still hidden from us in the rayless gloom of not only pre-historic, but even pre-traditional time. Thus it is still a moot-point whether civilisation commenced with the Turanian or the Caucasian type of humanity; and if with the latter, whether Semites or Aryans have the prior claim. On this subject, then, which is

something like a beginning, we will now make a few remarks from the purely anthropological standpoint.

We have said that archæology reveals to us a page of history older than any written record. Now, in its widest sense, this grand province of study is not confined to material monuments, but embraces also the moral remains of antiquity, such as languages, manners, customs, institutions, and all the other indices and remnants of past civilisation, which have chanced to survive to our own time, or which may be recovered from the literature, traditions, or ruins of antecedent ages. There is here a stupendous province awaiting investigation. In this connection let us remember that the life of humanity has been continuous, so that, from the council chamber of the sovereign to the workshop of the artizan, there are forms, ceremonies, habits, and usages still extant among us, whose origin must be sought in ages antedating the court of the Pharaohs, or the foundation of the Pyramids. Prior to the middle of the last century men never thought of looking beyond Classic culture and Jewish theology for the elements of modern civilisation. Not only was Sanscrit literature then unknown, but the great cycle of Semitic civilisation, embracing that of Egypt, Phœnicia, Assyria, and Chaldea, was altogether underestimated, whether in relation to the area that it covered, the degree in which it was developed, or the influence it has exercised over the life and thought of later times. These two mighty chapters in the history of our race have now been partially, if not largely recovered. But are we to suppose there were no other great peoples of remote antiquity who may yet loom into view under the more searching investigation of future generations? It is becoming clear that a partially civilised and Caucasian people, probably of Semitic lineage, were in possession of much of India prior to the advent of the Aryans. So it is equally evident that Egypt, however ancient, was, nevertheless, a colonial extension from an older centre. Now, who were the precursors of the Aryans, and where was the mother country of the Cushite colonists of ancient Egypt? And supposing we were to hypothetically answer—Arabs and Arabia, and this were afterwards verified beyond the possibility of a doubt, is it quite certain that we should even then have arrived at the well-head of all human culture? We fear not, for hitherto, as we have advanced, our horizon has retreated, so that some investigators, driven to despair

have suggested that possibly civilisation may have originated in some other continent now submerged, with all its priceless memorials of the early history of mankind, in ages undreamt of even by the boldest innovator on the accepted chronology.

We do not think there is any necessity for entertaining such a view, neither do we think that the general distribution of sentient organisms on the earth's surface would warrant the hypothesis of a southern continent as the primal habitat of man. Hence, it may be remarked, in passing, we are decidedly opposed to the suggestion that Australia may possibly have been the birthplace of humanity. The organism of man is that of a mammal of the northern hemisphere especially emphasised. Let us express the meaning of this rather curt sentence somewhat more definitively. The sentient organisms of the northern division of the globe tend to cerebral and thoracic development, and those of the southern to that which is lumbar and abdominal,—in profound accordance, as we have elsewhere observed, with the geographical distribution of land and water, itself the effect of telluric conditions and cosmic influences underlying all the surface phenomena, organic and inorganic, of the earth itself as a planetary organism. Now, man is more cerebral and more thoracic in his structure than any other mammal in existence, and consequently must have been evolved under conditions eminently favourable to those exalted organic and functional characteristics by which he is distinguished. Neither do we think it at all probable that he appeared first in America. The Flora and Fauna of the New World are archaic when compared with those of the Old. Now, man is the latest and most advanced product of Nature in the telluric sphere, and must, therefore, have been developed on her most favourable area, that in which other sentient organisms manifest something like corresponding maturity, and this would be the northern tropical and temperate zones of the Old World. Let us remember that these problems, though vast, are, nevertheless, in one sense, simple,—that is, they are determinable by a few fundamental elements, and consequently, if these be vigorously grasped and well handled, the solution is not only easy, but assured.

We have already said that, in any attempted solution of the problem of civilisation, the Negro must be excluded as having anything to do with either its incipience or after

development. The grounds of this decision are both historic and organic; he has never been known to be civilised; and, judging by his structure, he does not seem qualified for any very exalted vocation in the great scheme of human progress. But it is otherwise with the Turanian. In China and Japan, and perhaps we may add Burmah and Siam, but more especially in the two former, he has attained to a phase of civilisation apparently characteristic of his type, and so, in all probability, the normal product of his organisation. Now, if so, then as the Turanian is decidedly a ruder and so we may presume an earlier type of man than the Caucasian, there are some grounds for regarding his civilisation as the more ancient of the two. Many data, however, must go to the formation of any definite conclusion on this subject. There is the character of Turanian civilisation, as a distinct phase of human culture, and the comparatively isolated area in the farther East, over which it prevails, together with the apparently corrobative fact that a comparatively isolated phase of civilisation was also developed among a cognate type in America. Now, whether Chinese and Japanese civilisation be aboriginal or derivative, there is no question that it has a distinctive character by which it is separated from that of any Caucasian people, so that whatever alien elements it may have obtained from the culture of other races, must long since have been absorbed and assimilated, and so impressed with native characteristics. But such power of assimilation is indicative of great indwelling force, amply adequate for originating the germs of that almost infantile phase of culture by which the Chinese are distinguished. Then there is the comparatively isolated area on the shores of the Pacific Ocean, and in the extreme East of the Old World, which is occupied by China, at the farthest possible remove from the great centres of either Aryan or Semitic culture, and surrounded on every landward side by a Turanian belt of nearly or remotely allied tribes and nations, all less civilised than the people of the celestial empire, who obviously constitute not merely the political, but also the moral centre of collective Turanian existence. Now, this geographical evidence exactly coincides with that furnished by the exceptional character of Chinese civilisation, and both combine to indicate that Turanian culture is something altogether *sui-generis* and self-derived. And this conclusion is yet farther corroborated by the extraordinary fact that the Chinese belong

to the Mongolic and not the Tartaric division of the Turanian type; in other words, they are children of the organically ruder and more emphasised branch of their own great family, at the farthest possible remove, structurally and geographically, from the high-caste Aryans of Western Europe. With this, also, their language agrees, being human speech, arrested at the monosyllabic stage, ere it had attained even to the agglutination characteristic of the dialects of the Tartarian Nomads of North-western Asia. For farther details on this subject, however, I must commend the reader to my paper on "Iran and Turan" in the *Anthropological Review* for April and July, 1868.

From the foregoing data, then, we are brought to the conclusion that the civilisation of Eastern Asia was aboriginally, and is still essentially Turanian, and, descending yet farther into ethnic detail, we might say Mongolic. Now, if so, it should have a profound interest for us, not only as the product of an alien and very diversely constituted race, but also for its probably immemorial antiquity. This must transcend anything for which the most liberal students of chronology are yet prepared. If the views propounded in the foregoing pages be correct, we have here a reflex of the collective life and thought of the primitive type of northern man, immediately on his emergence from the plane of nature as a hunter and a nomad. China, in her language, and in the profounder spirit of her institutions, is the most archaic remnant of pre-historic, and, we may add, pre-Caucasian times, now extant. She is older in fundamentals than Egypt in the reign of Menes, or India under the rule of the early Aryans; for these countries were at least *led* by Caucasian colonists, whereas China seems to have evolved her culture out of the resources of her own people, and as a response to their higher requirements.

We are aware that there is a diverse theory. Let us state it. The Turanians generally, and the Mongols more especially, are incapable of progress when unaided by a superior race. They are so now; they must, therefore, ever have been so; consequently, China must have received the elements of culture from without. This alien element, however, has now been so thoroughly assimilated, that she has stamped it with her own impress, except in the case of Buddhism, which, as the worship of Foh, still bears unmistakeable traces of its

admittedly Aryan origin. But is it to be supposed that the Buddhist missionaries were the first that entered Mongolia from the West. The laws of cycle and epicycle forbid such a supposition. There must have been earlier advents of the same character, though the memory of these has been now lost in the dim remoteness of an unknown antiquity. The present condition, then, of China, is that of a people who, incapable of self-progression, have received and expended an impulse from without; and, as a result, have existed for a lengthened period in a state of stagnant immutability, the bald imitators and pedantic pupils of elder generations, themselves the result of alien influences which they could never have originated, and were but indifferently capable of appropriating. The new impact which China wants is coming from Europe, and her colonial extensions in America and Australia, and will eventuate, after considerable commotion, political, social, and intellectual, implying the derangement of many, if not most, of her traditional habitudes of thought and action, in starting her on a new cycle of progress and civilisation, which, in due time, and on a higher plane than of old, must once more assume an essentially Mongolic character, in virtue of the racial influences of the type amidst which it will prevail.

There is probably a certain measure of truth in this last view, the error of its advocates being that they emphasise it too strongly. That China, though a true Mongolic centre, with the larger moiety of her culture self-derived, has nevertheless received occasional impulses, directly or indirectly, from Caucasian civilisation, there can be no doubt, the difficulty being, with our present very imperfect information, to decide on the character, amount, and period of these moral invasions of the Celestial Empire. Their language, literature, religion, philosophy, and archæology, when properly put to the question by duly competent inquirers, may perhaps yield up some of these long-hidden secrets, now unknown even to the Chinese themselves. As Anthropologists there is one thing for which we can answer on the typal basis, namely, that there has never been any very extensive colonisation of China by any thoroughly Caucasianised people. There is not the remotest trace of any such infusion in the organisation of the true Celestials, which, as we have remarked, is not only Turanian, but emphatically Mongolic, even to the obliquity of the eyes, a trait in which they are inferior to the Negro,

whose high centrality of cerebral development has at least ensured the utter abnegation of all lateral animality in placing the organs of vision. It would thus appear that, physically as well as morally, all alien elements have been thoroughly absorbed in China, indicative of the fact that either the infusion was insignificant in amount, or occurred at a period pre-historically remote. We are then perhaps justified in regarding China and Japan as outstanding remnants of pre-Caucasian civilisation, showing us what men of an inferior and predominantly basilar type of brain, and of very inferior physiognomical indications, could nevertheless accomplish in the way of collective culture.

We are here then, as nearly as possible, at the dawn of civilisation. We have found it in the ruder division of a race an ethnic grade below the Caucasian. It is almost impossible to conceive of anything approaching to political organisation, social refinement, and intellectual culture in a lower type. The wonder is, indeed, that so much has been done with the Mongols, more especially when we consider that their ethnic relatives, the Tartars, with a superior physical organisation, and an agglutinated language, have yet remained, for the most part, in the condition of nomads. This leads us to the consideration of another element in the conditions apparently conducive to the development of civilisation—we allude to maritime advantages. The civilisation of the world, from Britain to Japan, is mostly littoral, while the interior of all the great Continents is still the abode of barbarians. But of this, more hereafter, when we come to speak of the vast appliances of modern times, more especially in the way of locomotion, whereby another era of human progress has been inaugurated, more particularly in relation to the hitherto practically inaccessible expanses of Tartaria, Nigritia, and other inland areas of previously hopeless stagnation.

But to return to the essentially primitive character and radically Mongolic type of Chinese civilisation, we need not be surprised to find such a fossilized remnant of pre-Caucasian culture still extant. The world, despite the gigantic strides of modern Europe, is still full of these moral archæisms. Have we not India with her castes, Arabia with her scheiks, and Dahomey with her tree and serpent worship and wholesale human sacrifices, down even to man at the stone age, prior to the invention of the bow, as in Australia? The truth is that, from a variety of causes, we habitually and almost uncon-

sciously over-estimate, if not the numerical strength and political power, at least the geographical area and moral influence of the more highly civilised races, and especially of our own, the scientifically cultured Aryans of Western Europe. We confound present achievements with prospective possibilities. Looking at our vast resources, moral and physical, and knowing what they could effect if persistently applied through successive generations, we are prone to fancy that the work has been already accomplished, whereas, in reality, it has only been commenced. The true mundane rule of the cultured Aryan is only now beginning, the nervous races, as a whole, being in the process of emergence from their muscular and osseous baptism, after the collapse of ancient civilisation, as embodied in the great cycle of Egyptian, Chaldean, Assyrian, Persian, Greek, and Roman culture.

Granting then the presence, in essentials and fundamentals, still among us, of this very early and pre-historic phase of Mongolic civilisation, and we shall do well to study it, as possibly illustrative of the elementary stage of human progress generally. What then are its radical characteristics? And we reply, that the government is patriarchal, that life in all its details is transacted according to precedent and guided wholly by authority, so that, in truth, the empire is one vast school, or rather family, in which no man is regarded as adult and his own master, where the system is everything and the individual is nothing, spontaneity being discountenanced, and independence treated as one of the gravest of offences. It is a stage of collective development so immature, and, we may say, infantile, that the despotism of the past crushes out the life of the present. Under such conditions scholarship infallibly degenerates into pedantry, the vitality of genius being repressed by the mere weight of learning, laboriously familiar with the glorious remains of an antiquity, whose mighty masterpieces forbid even the thought of rivalry, their transcendent excellence paralysing, not rousing the native powers of the unhappy student. So manners, customs, usages, and habitudes are all regulated by a traditional code, whose statutes, even in the minutest particular, cannot be violated with impunity. It is the same with the various avocations and trades in the professional and industrial spheres of society. These are all transacted according to precedents derived from immemorial antiquity, a wilful departure from which would involve not only the crime of rebellion but the sin of impiety.

Thus existence is reduced to routine, and in reality the numerically powerful empire of the farther East consists not of so many millions of men, but machines.

These facts, thus emphasised, throw considerable light on civilisation generally, even under the highest phase of development to which it has yet attained among the most advanced nations, the great majority of whose ordinary individualities are only machines somewhat less strongly pronounced. Collective culture, established precedent, and traditional authority, everywhere dominate individual proclivity. In Europe, as in Asia, use and wont effectually restrain the tangential erraticity of all commonplace minds, so that mediocrity, whether in the East or the West, is alike stamped externally and framed internally on ancestral models and accepted examples. We are none of us absolutely free, even in our very souls, which are cast, for the most part, in the moulds provided by antecedent generations. The difference in this respect between us and the Celestials is one of degree, not of kind, and we are thus brought back to the conclusion, stated by way of anticipation, in the earlier part of the present work, that civilisation progresses by the leadership of exceptionally gifted minds, of whose ideas the masses are, at most, simply and often imperfectly receptive.

Let us now contemplate another very early and pre-historic phase of civilisation, developed on a different ethnic area, and consequently having a diversely constituted race as the subject-matter of its operation and the instruments of its behests, we allude to the world-renowned culture of Egypt. We are here on African soil and in immediate proximity to the Negroidal type. The speciality of Egypt, as already remarked, is, that it was a colonial extension of Semitic civilisation, from some higher and older centre, the land of Cush. Its founders were Asiatics, its subject-matter were Africans of the Lower Nile valley. Strictly speaking, its ethnic parallel and counterpart is not China, but India; where, however, the aborigines were Turanian, but of this, more hereafter. As already remarked, even here, in the land of Menes, we are far from the well-head of human culture. The builders of the Pyramids were the children of centuries of civilisation. Egypt, like China, constitutes one vast school where humanity was trained to uninquiring uniformity in thought and action, through abject submission to the crushing despotism of traditional authority. The underlying spirit of Chinese civilisation is reflected in its

institutions, that of ancient Egypt is revealed in her monuments. The everlasting pyramids, that see the millenniums wax old and die; the massive temples, built as by the hands of giants, on a planet where the force of gravitation was stronger than on our own; the solemn statues, grand, calm, and colossal, looking out into the vista not of time but eternity, all proclaim the dominancy of a great but gloomy race, in whose mental constitution sublimity ruled beauty, and whose moral sentiments reigned supreme over their intellectual faculties. We have here then an archaic type of Semitic culture, the oldest of which there is any authentic record or of which we have yet recovered indubitable remains, but obviously, as we have said, not the beginning, though probably not at many removes from it. Now the fundamental speciality here is the same as in China, namely, the entire subordination of all exalted or erratic individuality to the pressure of collective culture. Once more we are brought face to face with a scheme of national life in which the system is everything, and the individual is nothing.

The fossilisation of the Egyptian mind is easily understood. A body of high-caste Semites, probably Arabs of pure blood, coming as immigrant conquerors into the Nile valley, and spreading thence, as it was gradually redeemed, into the Delta, found themselves the political masters, social superiors, sacerdotal celebrants, and intellectual leaders of an inferior though distantly allied type of their own race. Under such circumstances, caste, and that too in a rather stringent form, was an inevitability. But caste alone is not the sole result of such ethnic conditions. The root ideas of a superior race, planted amidst an inferior type, whether of their own or another ethnic area, ever tend to limitation and even degradation. This arises from the fact, that the inspirational products of commanding genius can with difficulty find befitting receptivity among the commonplace individualities even of the race whence the seer himself sprang. But when these ideas come to be transplanted among a type of decidedly inferior organic structure and mental constitution, the lower and less complex brain of necessity denudes the conceptions of the higher and more specialised of many of their elements of excellence, such as their beauty, sublimity, refinement, and depth, implying also much of their range and force, in that process of slow and almost unconscious adaptation whereby one race ultimately appropriates all that is really available to it of the

mental products of another and a higher. Now, it was the desperate endeavour to arrest this movement of descent which brought about the fixity of Egyptian ideas and institutions. The high-caste conquerors, hopeless of progress amidst such a racial environment, instinctively endeavoured to preserve their inheritance of thought and knowledge, by rendering authority resistless and precedent immutable; and in a sense they succeeded, for despite the continual leakage of Negroid elements from the interior and the disturbing inroad of the Shepherd Kings, Egypt remained a grand if gloomy instance of iron immutability down not only to the dawn, but, we may say the full day of the historic period. These cases of caste-leadership should be more carefully studied, as in this profoundly emphasised form their distinctive features are more easily discernible than in the milder stage at which they still exist among ourselves. But of this more hereafter when we come to treat of India.

We have spoken of the parallelism between Egypt and China as regards the fixity of their institutions, and the despotic dominancy of collective culture over individual effort, they being in this probably but notable examples of primitive civilisation generally. But there is one point in which they differ wholly, and, we may say, diametrically,—we allude to their monumental remains. Those of Egypt are grand, massive, and colossal, as if built for eternity. Those of China, with the exception of her wall and her canals, that is, works of necessity and utility, are slight and evanescent. The former culminate in the great Pyramid and the Rhamesseion, the latter in the porcelain tower of Nankin. The first are the works of Titans, the second of Pygmies. Is this due to any radical diversity in the mental constitution of the Turanian and Semitic races? Let us remember that the former, more especially in their strongly emphasised form as Mongols, represent pre-eminently telluric breadth, while the latter as decidedly symbolise celestial altitude. The first are characterised by strength in the lateral and basilar organs, and the last by elevation and corresponding force in the coronal region of the brain. It is, however, scarcely fair to thus contrast the root-men of the North with the nervous type of the South, as the true antipodes of the latter are the Aryans, who, as already observed, racially speaking, may be regarded as the flower of the Turanian race, while conversely the Semites are the blossom of the Negroid type.

We are now entering on a very important and interesting division of our present inquiry, namely, the relation of particular styles of architecture to special racial types and distinct phases of civilisation. And here we may premise that it is the tendency of all ideas to become ultimated in a befitting vesture. Thus, for example, are not the Greek temple and the Gothic cathedral the appropriate clothing, and so the symbolic manifestation respectively, of the profounder principles and inner spirit of the Olympian and Christian faiths? Is not the former a thing of transcendent *earthly* beauty, absolutely perfect on its own plane, as the product of clear, artistic intellect, and so the apt expression of a faith utterly devoid of all true spiritual aspiration? It is the thought of a poet, and not of a prophet, realised in stone, and so a befitting shrine of the physically faultless if morally culpable deities of Classic mythology. This is only saying that Grecian architecture, like any other product of the Hellenic intellect, such as its literature or philosophy, is an accurate reflection of the pure Aryan mind at the maximum of its known development, prior to the collapse of Classic civilisation, and the consequent invasion of Europe by Turanian blood on the one hand and Semitic ideas on the other. It is otherwise with a Gothic cathedral, where the grandeur and gloom of the Teutonic mingles with the sublimity and devotion of the Semitic mind. It is a prayer in stone, a psalm of life made materially presentable through architectural design. Like Christianity itself, it is the product of Jewish theology grafted into an Aryan stock. Pre-eminently it is a reflection of the higher mind of Teutono-mediæval Europe, in transition from the almost superhuman vastitude of Scandinavian mythology, to the deeper truths and higher spirituality of Israelitish monotheism. Its pillared aisles speak of the shadowy vistas of the primæval forest. Its tapering spires, ever pointing heavenwards, tell of the visions of the prophet and the prayers of the saint. Like the notes of its own organ, where Sinaitic thunders mingle with the seraphic sweetness of celestial anthems, it is a thing of terror and splendour and beauty and power, the grandly symbolic expression of a faith that wields the flagellant resources of irremediable damnation with its eternal torture on the one hand, while proffering the facile pardon of offences and the boundless reward of everlasting beatitude on the other.

Thus contemplated, Egyptian architecture must asuredly

prove susceptible of a certain measure of interpretation. It is a reflection of the mind of primæval men of Semitic lineage, circumscribed by the surrounding pressure, and becoming fossilised by social commingling with an inferior type. It proclaims in its every feature the iron despotism of unalterable ideas and the crushing authority of immutable custom. It is an embodiment of irresistible power, in the prospective possession of countless centuries of unquestioned dominion. It is stupendously terrestrial, being characterised by massiveness and strength, rather than beauty. It possesses the overawing majesty of unequalled magnitude, and must have been built by men who had not quite forgotten the sublime lessons of their Cyclopean teachers. The poise of the pyramid, with its enormous base, yet with its apex ascending zenithwards, is aptly symbolic of a preponderantly earthly faith, not however wholly devoid of some very exalted spiritual elements. The same idea is expressed, if not with equal force, at least with equal clearness, in the flat-roofed temple flanked by the aspiring obelisk. These characteristics of Egyptian art speak of a religion whose prayers must have been largely *suspiria de profundis*, and whose gods were objects of fear rather than love, to worshippers whose theology was but the aggrandised reflection of the political, social, and intellectual despotism by which their liberties were restricted and their individuality was destroyed. In this connection, it is worthy of notice that the obelisk does not surmount the temple, like the spire of a Christian church, but stands beside it, implying that the sustaining hopes of religion are for the aspiring few, its depressing denunciations for the abject many.

As already remarked, however, in Egyptian architecture, we are not yet at the wellhead of human, or even Caucasian culture. Before it, in the order of progression, lies the Cyclopean; and yet one step beyond even this, and we arrive at the Megalithic, where, if anywhere, we may be said to have found the dawn of edification. That prior to this there was an age of earthworks, some of which attained to enormous magnitude, can scarcely be doubted. The steppes of Tartary and the prairies of America afford ample evidence, that at a certain stage of human development, structures of this kind, implying the supremacy of labour over skill, were comparatively common. It is yet premature to announce as an ascertained fact, that they were generally the product of men of a Turanian type, at an early stage of intellectual culture, yet in a compa-

ratively advanced condition of social progress and collective organisation, but this is the conclusion to which we are being led by the data now in our possession. Man, at this inferior grade of organic development and mental culture, when unaided by Caucasian ideas, seems utterly incapable of great architectural feats, so he expends his spare force, like the earth herself, in her geologic upheavals, in the construction of mounds and the formation of embankments, in childlike mimicry of his terrestrial mother's vaster mountains. As already remarked, he is of the earth, earthy, and his works tell of the proximity of his maternal relationship. The Caucasian is more aspiring, and through the unhewn monolith advances gradually to the Dolmen and the Trilithon, whence the transition to true Cyclopean architecture is neither great nor difficult.

Let it be distinctly understood that the foregoing are merely anthropological and archæological speculations, not satisfactorily demonstrated, much less generally accepted conclusions. Nevertheless on them, as at least probable data, we will now proceed to make a few remarks respecting the earlier stages of pre-historic Caucasian civilisation, together with the habitat and type of the races that more especially promoted it

The Cyclopean civilisation appears to have been predominantly Mediterranean in site, its more especial area being Greece, Italy, and the coasts of Western Asia. Now, what is this but saying that it attached more particularly to the predecessors, and so ethnic precursors, and probably direct ancestors of the Classic peoples of historic antiquity. Its processes of edification began with unhewn blocks carefully arranged, and ended with masses skilfully squared and architecturally disposed, the possible precursors, as we have said, of the Pyramid. Its remains are, for the most part, obviously fortresses; the centres probably of claybuilt and wooden towns, that have long since utterly perished, leaving no trace, like the dwellings of the American mound-builders, or, for that matter, the houses of the more polished citizens of Babylon and Nineveh. Racially speaking, then, this was a phase of Aryan culture, on an area implying intimate interaction with peoples of a Semitic lineage; and the question is, Were the germs of their culture derived from the latter, or from communities of their own type? It is doubtful whether we have yet adequate data for a definite solution of this difficulty, the claims of Arabia and North-Western Europe, and more recently of the Caucasus, to be regarded as the primal seat of

Megalithic monuments, being each supported by a long array of apparent facts, and a still more imposing force of plausible arguments. Of necessity this question can only be part of a larger whole—that is, the origin and movements of civilisation generally, and of its Caucasian phase more particularly.

We have already shown there is reason to believe that Turanian civilisation is the most archaic form of human culture now extant, or of which there is any record. But as this originated in the extreme East, it is very doubtful whether it exercised any direct influence on the origin and early development of either Semitic civilisation from the South, or Aryan civilisation from the West; and the problems, therefore, remaining for solution here are, Did each of these phases of culture originate in its own centre; or was the one derived from the other; and if so, which is the older of the two? We have no hesitation in assigning to them virtually a distinct origin; nor have we much doubt in regarding the Semitic as the older of the two. Nay, we may go yet farther, and say that we regard Arabia as the primal seat of Semitic and Western Europe as the earliest site of Aryan civilisation. To go yet deeper is simply to announce individual opinion in place of seriously tenable conclusions, and we will, therefore, only say that these two areas have strong claims to be regarded as the especial points of emergence for their respective types, and as still constituting the highest ethnic sites on the globe. These, it must be admitted, are rather sweeping conclusions to be thus succinctly announced, and we will, therefore, venture on a few additional remarks in their support.

We hold Semitic and Aryan civilisation to have been distinct in origin, because the races to which they respectfully attach originate from ethnic types, whose more especial areas are the one in the South, and the other in the North of the Old World. Moreover, their essential character ever was, and still is, entirely distinct, Semitic culture being based upon and implying the virtual supremacy of the moral sentiments, while that of the Aryans equally implies the preponderant activity of the intellectual faculties. As the Semites are allied to, and in a sense derived from the Negroid type; and as this appears to be the oldest form of humanity still extant, there is some reason to believe that its flower or cultured form would be the first to emerge, in habit and manner of life, out of the plane of the mere *ferœ naturæ*—that is, the condition of the savage, into the higher and more appropriate stage of true

human existence; in other words, the usages and customs, the disciplined impulses and specialised activities of civilisation. And this conclusion, based on mere ethnic data, is fortified by the historic fact, that a vast cycle of Semitic culture—namely, that of Egypt, Phœnicia, Chaldea, and Assyria, to say nothing of the rather mythic Cushite, by probable hypothesis older than either, has now virtually lapsed into the monumental era; not because writing, and with it historic literature, was then wholly unknown, but because the manifold disastrous chances of time and circumstance have overwhelmed and destroyed its written records, the Jewish Scriptures alone surviving, as a favoured ark, from amidst the surging waters of this almost universal deluge.

There is, it must be confessed, another aspect of the question exactly adverse to this decision. We allude to the fact that the Northern man, at least in his Turanian root, if not in his Aryan flower, is most decidedly, and beyond all question, superior to the Negroid rootman of the South, and so, in all his successive phases of development, may be supposed to have anteceded him. Moreover, if the Northern man could emerge into civilisation as a Turanian, while the Southern man is hopelessly stagnant as a Negro, is it not probable that, as an intellectual Aryan, he would not only surpass the less gifted Semite, but also precede him in the order of progression? We fear that, in this very statement of the superiority of Aryan civilisation, there is the admission of a fact fatally hostile to this hypothesis of its precedence in the order of time, as the real sequences of development in civilisation like those of evolution in the organic sphere, on which it in reality depends, must assuredly be from lower to higher, from the simpler to the more specialised. The true order of sequence in civilisation, then, if stated in ethnic terms, would be Turanian, Semitic and Aryan, it being the midday splendour of the latter, in Europe and her colonies, with which we are now cotemporary. I must again commend the reader, who may wish to see my views on this subject at greater length and in minuter detail, than would prove compatible with the design of the present work, to my papers on "Iran and Turan," "The Aryan and the Semite," in the pages of the *Anthropological Review.*

PRIMAL SEATS OF CIVILISATION.

Let us now, then, on this basis of sequence, and on the previously demonstrated facts of ethnic character and endowment, proceed to investigate the claims of area in regard to the birthplace of these successive phases of civilisation. The Turanian we have already settled as attaching to Eastern Asia, on the shores of the Pacific, its more immediate subject-matter being Mongols at the monosyllabic stage of lingual, and therefore we may presume at a *quasi* infantile stage in every other phase of moral and intellectual development. Historically speaking, the Egyptian is the earliest known phase of Semitic culture; but archæologically, as already remarked, we are justified in regarding it as derivative; and if so, was its precursor on African or Asiatic soil? Here Anthropology comes to our aid. We know, from their mummied remains, that the ruling castes of Egypt, who were presumably, in large measure, the lineal descendants of her immigrant conquerors and civilisers, were of higher and purer Caucasian type, than their subordinates of inferior rank. Now, they could not get this blood from the interior of Africa, south of the Sahara. This could only supply them with their negro slaves. It could scarcely have come from Mauritania, where, although the Turarik, the Berber, the Kabyle, and the Moor, are perhaps of adequately exalted type, there is nothing to indicate the former possession of a prehistoric culture sufficient for implanting even the germs of Egyptian civilisation. These, if not aboriginal, must have been European or Asiatic, and their essential characteristics ally them unmistakably to the latter area, and not to the former. We are, perhaps, also justified in asserting that the underlying spirit of Egyptian ideas and institutions was Semitic rather than Aryan, though not wholly devoid, in the later historic period, of certain elements from the latter.

The primal seat of Semitic culture then was in Asia. But the northern, eastern, and central portions of this great continent are in possession of the Turanians; it must, therefore, have been in its south-western portion, that the Semites, on an ethnic area higher than any afforded by Africa, yet in almost immediate proximity to its north-eastern division, emerged into their primal phase of high social development and intellectual culture. This means, geographically, that it was somewhere in Arabia or Syria—that is, in the area

bounded by the Red Sea, the Indian Ocean, the Persian Gulf, the Euphrates, and the Mediterranean, where the highest and purest Semitic types are still found, and whence the two great and almost mundane phases of Semitic faith—namely, Christianity and Mohammedanism, had their acknowledged origin, that we must look for the birthplace of Semitic civilisation. In the almost utter absence of all really reliable archæological facts, it would perhaps be premature to go yet farther into detail at present; but, judging by what we know from tradition, ethnic type, and the very few monumental remains yet examined, it would seem that Arabia, and this, too, on the shores of the Persian Gulf, has the strongest claim to be regarded as the true cradle of Semitic culture, whence, however, at a very early and altogether prehistoric period, it must have been transmitted to Egypt, Phœnicia, Chaldea, and, in all probability, to pre-Aryan India. Once more, let it be distinctly understood that this is mere speculation, based on a very slender array of recently recovered archæological and other data, not, perhaps, in our confused way of apprehending them, very reliable; but still the best we have to guide us, in this our search for more knowledge on that far border-land, where the dim twilight of tradition is sinking into the midnight darkness of an apparently irrecoverable past.

The consentient voice of anthropology, archæology, history, and tradition, will probably sanction and support, if not the detail, then at least the general tendency and purport of the foregoing conclusions. It is otherwise, however, we fear, with the views we are about to propound respecting the Aryan race and their earliest phase of culture. This is usually supposed to have had its origin in the East; we, on the contrary, think the claims of the West decidedly preponderate. The Eastern Aryans are obviously on an alien area, surrounded on the south by the Semites, and on the north and east by the Turanians. They, moreover, constitute but the duplex branch of one main stem, the Zendo-Sanscrit speaking peoples of Persia and India. We know they were invaders in the latter, while the litanies of the Avesta show they were surrounded and hardly pressed by ethnically alien enemies in the latter. In Europe, if anywhere, the Aryans are at home. With the exception of the Turanian Basques, Finns, and Lapps, located in the very extremities of the Continent, and perhaps we may add the Semitic Iberians diffused through the south of Spain, the existent type and language everywhere proclaim a pre-

dominantly Aryan lineage. Moreover, ethnically speaking, the Aryan is here at the maximum of his physical vigour and mental endowment. He presents us with Teutonic strength and stature, Celtic susceptibility, and Classic intellectuality. It is here that he has developed into the most strongly marked racial variety and lingual diversity, and it is here that he has attained to the most imposing aspect of imperial supremacy, and the most exalted phases of culture and civilisation. These are not the usual characteristics of a type exiled to an alien area. There was nothing in the Greek or Roman, and there is nothing in the modern European to indicate that present or prospective ethnic effeteness which commonly attaches to peoples divorced from their appropriate habitat, but on the contrary, everything to demonstrate that we have here a race in the full possession of all the advantages of their native area.

Taking this view, the humanity of the northern portion of the Old World, along its major axis from East to West, arranges itself in a series of ascensive gradations from the Mongols of China, through the Tartars of Central Asia and the Slavons of Eastern Europe, till, through the muscular Teutons, we arrive at the nervous Celts of the extreme west in Gaul and Britain. Now, there are here no sudden transitions, no direct racial contrasts, in immediate juxtaposition, nothing, in short, to indicate a violent *saltus* or loss of continuity in the ethnic arrangements of Nature; but on the contrary, everything to indicate an orderly progression, in strict accordance with the apparently underlying fact of an improving area from East to West, dependent probably on geographical arrangements and telluric conditions, of which we as yet entertain but an imperfect appreciation. Let us now, then, on this basis, contemplate the probable course of prehistoric events on the Aryan area, whether as indicated by ethnic facts or archaeological data.

In treating of the Semites, it was found that their point of emergence into civilisation was on the highest portions of their own ethnic area—namely, Arabia, the great central peninsula of the Old World, where the noblest and purest specimens of their type are still extant. Here, and in Western and Northern Africa, along the Mediterranean seaboard, the Negroid root of humanity has blossomed into Caucasianisation, and with it into civilisation. Now, as already remarked Europe is simply the western peninsula of Asia; and so an appropriate area where the Turanian rootman of the North has gradually emerged into his higher phase as a Caucasianised

Aryan, attaining to the maximum of his development in the extreme West, where the most nervous and susceptible, the most receptive and radiative, the most gifted and enterprising of his type are still not only extant, but also in present or prospective possession of that mundane supremacy to which such endowments could scarcely fail to conduce, at certain epochal periods in the historic development of humanity. But all true historic developments are cyclical; they move in repeating circles over the same area, but on a higher plane at each revolution. Hence, the empires of the present reproduce those of the past, as both foreshadow those of the future. Let us remember that tides and seasons prevail in the moral as well as the physical world, and are as much subject to law in the one as in the other.

Thus contemplated then, the probable course of pre-historic events on the Aryan area may be outlined as follows:—At an age so far geologically remote, that it may be said to have inaugurated the Telluric period at which the earth, as a progressive planetary organism, became, on certain portions of its surface, a suitable habitat, not merely for the ruder but the higher forms of humanity, the Turanians of the West, favoured by the influences of area and the advantages of their geographical position, emerged into a higher type, and with it into at least the elements of a superior culture. This finally culminated in the development of that pre-Cyclopean cycle of civilisation, whereof the archaeological remains are the megalithic monuments of Gaul and Britain, commonly called Druidic, and consisting of monoliths, dolmens, stone circles, and trilithons, the first rude, but gigantic efforts of Aryan Man at stone edification. This period, from its inauguration to its termination, may be said to have constituted the first phase of the recurrent Celtic empire of the West. But all timebirths, and so all human arrangements and institutions, are phenomenal and evanescent, empires, even of the most enduring character, not excepted. These, too, like minor matters, are subject to the ebb and flow of fate, the smiles and frowns of fortune; and so this Celtic empire ultimately yielded the palm to its successor on the Cyclopean area of Italy and Greece, thus becoming Mediterranean in place of Atlantean, and indicating a movement of at least Aryan, if not humanitarian centrality, on the great line of mundane empire which extends from the north-west to the south-east—that is, from Britain to India. It was this movement which ultimately

carried the north-western Aryans into Iran and India, expending its last expiring force on the plains of the latter, and more especially in that expedition, celebrated in the Ramayana, which bore the Aryan faith and empire through the Deccan to Ceylon. It was during this period that the great inflectional languages were built up, culminating in the Greek of Europe and the Sanscrit of Asia; and it was also during this age of moral as well as material edification, that those elements of Aryan faith were gradually evolved, which afterwards developed into such weird forms in the later mythology of India, and into such transcendent beauty in the Olympian creed of Greece.

Now such movements as those which we have been just describing, although perhaps strictly racial in their more immediate instrumentalities, are in reality mundane in extent and humanitarian in character. They are tidal waves, not local derangements due to partial and passing storms. The one, for example, to which we have been alluding swept from the Thames to the Ganges, carrying the Aryan race along the Northern frontier of the Semitic area in Assyria and Chaldea, and planting it ultimately on the aboriginally Turanian site of Eastern India and the Deccan. The written records of this stupendous march are no longer extant. It was probably transacted ere letters were invented. The profounder causes of these vast humanitarian oscillations are as yet beyond our ken. Even their essential character is yet scarcely understood, although the return wave, now culminating in Britain, can be traced in the light of history, from Persia, through Greece and Rome, to the Celtic area of the North-west, which constitutes its geographical terminus. The South-eastern movement, which we have already defined as one of edification, during which the great inflectional languages were built up, and faiths, with their ecclesiastical institutions and sacerdotal orders, were developed, appears to have consisted essentially in the aggressive expansion of the nervous races at the cost of the merely muscular, some of whose people they subdued and a portion of whose area they have ever since permanently occupied. The return wave on the contrary was accompanied or followed by the military predominance and even ethnic migration of the muscular, who occupied as conquerors almost the entire area of the nervous races. While coincident with, and perhaps consequent upon, this predominance of an inferior type, the inflectional languages were again broken down into

particles, while the positive faiths and hereditary hierarchies of Brahmanism and Judaism were modified respectively into Buddhism and Christianity, with their celibate priesthoods and discouragement of caste. In a sense, it was ancient civilised society in the process of dissolution—of course preparatory to ultimate reconstruction on a higher model than before.

Returning, however, to the pre-historic march South-eastwards, it was impossible that the Aryans of Europe should reach India without traversing a portion of the Semitic area, and crossing what we may term the mundane line of march appropriate to the latter. Perhaps this phraseology, or rather the ideas it is intended to convey, may require some explanation, not only to the ordinary reader but even to the anthropologist. The Turano-Aryan, or Northern race of the Old World, extending from the Pacific to the Atlantic, with its lower or Mongolic phase on the shores of the former, and its higher or Celtic type on the coasts of the latter, is so distributed that its major geographical, and, we may add, its true ethnic axis, is necessarily from East to West, in a sense parallel to the lines of latitude. Now it is along this axis that its great racial oscillations and migrations, including the action and reaction of the nervous types on the muscular and *vice-versa*, will generally take place, while its interactions are self-contained, that is, confined to its own manifold types and its own extensive area. While conversely, the Negroid-Semitic race, with its rootman in Central and Southern Africa, its muscular yet Caucasianised type in the Moor, its theological representative in the Palestinian Jew and Ishmaelitish or Northern Arab, and its imperial branch in the Assyrian, obviously has its major axis from North to South, although this speciality is by no means so strongly pronounced as its converse among the Turano-Aryans. This, we may remark, arises from the fact that the major geographical axis of the Old World is from East to West, where also its land is, in a measure, continuous, while the minor line from North to South is broken by the Mediterranean, which converts Africa literally into a peninsula and virtually into an island. Nevertheless the two lines intersect, and hence provide for that highest of all the forms of ethnic interaction yet developed, that between the Aryans, as the representatives of the intellectual province of humanity, and the Semites, as the embodiment of its moral sentiments.

We have said that the written records of the great Aryan march South-Eastwards have mostly perished, but it has nevertheless left indelible traces of its path, which the larger knowledge and profounder insight of coming generations will probably interpret with a precision as yet unattainable. Its first station after emerging from the Celtic area proper, seems to have been the site of Cyclopean civilisation in the South and East of Europe. This primarily was, in all probability, the habitat of an Aryan race, allied to the Celts of the North-West, but in virtue of geographical position, having Africa on the South and Asia on the West, its population would be subject from an early period to occasional ethnic migration, and the radiation of a certain measure of moral influence from their Semitic neighbours. In Italy, this was partially African, while in Greece it was almost purely Asian. Was it this Semitic element which, in after ages, differentiated the Classic peoples from the Celtic, or is their diversity wholly due to difference of area, acting on types which are nevertheless so far allied in fundamentals that both belong to the nervous branch of the Aryan family. Be this, however, as it may, the Cyclopeans, contemplated archæologically, seem to have advanced to a stage of development beyond that of their Celtic predecessors. Of the real character of Cyclopean civilisation we can judge but imperfectly, and as from an immeasurable chronological remoteness. We can read its history only from its rude yet colossal remains, which must have been reared by a people of but few yet grand ideas. We do not understand these primæval men. They were probably of higher type and purer blood than we mingled Aryans of these latter ages of ethnic migration and confusion. Do we gaze on the traditional outline of their sublime features in the archaic sculpture of Greece, where gods, rather than mortals, are reproduced in marble? To such questions our oracles are as yet dumb—perhaps they will respond more kindly to our successors.

The arch-problem, however, remaining for solution in this connection is, the path by which the Aryan migration was continued farther Eastwards. Did it advance through Greece into Persia by the pre-cycle of Alexander's conquests, or was it arrested here by the then invincible barrier of Semitic power and so compelled to start afresh from a more Northern area, perhaps on the Elbe and the Vistula, as the pre-cycle of those Russian invasions which are being effected in our own

day. We rather incline to the latter hypothesis, but hold it lightly until Zend and Sanscrit scholarship shall have prevailed to wring some yet deeper secrets out of the primæval language and literature of the Eastern Aryans. The Vedic hymns decidedly speak of a primitive home farther North than the bright and sunny land of Hellas, but though we may thus guess as to its latitude, we are yet wholly in the dark as to its longitude. One thing however is clear, namely, that these Eastern Aryans while occupying considerable sections of the Turanian area came also in contact with cultured Semites, by whom, whether through blood or influence, their character was so far modified that they assumed a decidedly Oriental cast of thought and feeling. While on this subject we may remark that the Zoroastrian faith of Persia bears internal evidence of being a later development of the religious idea than the Brahmanic creed of India, the gods of the latter appearing as fiends in the former, thus affording indubitable proof of a theological revolution—due perhaps in part to the primitive Sabeism of the Semites.

It is very doubtful whether history has yet estimated this Aryan immigration at its full value, or even remotely understood its real significance in relation either to Asia or the world. As far as can yet be known it was the first introduction of the intellectual division of mankind into the heart of the Eastern Continent, where their presence could not fail to stimulate both the Semites and Turanians to higher efforts in mental culture. We know that within the historic period the latter received their Buddhism from India, and it is very improbable that the comparatively impellent and enlightening influence of this seething area of conflicting sects in faith and philosophy, where thought is free while action is restrained, where absolute freedom of speculation is permitted, while the minutest rules of caste are rigidly enforced, could have been limited within the range of the Himalayas up to this period. But a subject of equal interest, and on which as yet scarcely any light has been thrown, is the effect of the Aryan migration on the Semites. We have already hinted that even the remote Egyptians may have been subjected to re-action from the neighbouring Cyclopeans, as at a later period from the Classic Greeks. But may not the same thing be decidedly predicated of the Chaldeans and Assyrians. Is it possible that those wars which terminated in the reduction of Babylon by Darius and Cyrus, could have been maintained without moral inter-

action between the races thus brought into frequent physical conflict? Have we not in the recorded instance of the Jews a case in point, where a Semitic people of very distinctly pronounced theological opinions, nevertheless underwent considerable modification during their contact with the Persians? It is obvious that we have here a chapter in the development of civilisation yet to be written, albeit even the very materials have still to be collected; but in this age of resurrection which has mastered the hieroglyphics of Egypt and the cuneiform inscriptions of Nineveh, we need not despair that in due time the requisite data will be recovered for at least an outline not only of the immigrational conquests, but the moral influence of the Eastern Aryans on their Asian area.

THE HISTORIC PERIOD.

We are thus landed within the historic period through which the great Eastern Empires of Chaldea, Assyria, and Persia, precede the Classic power of Greece and of Christian civilisation. Whether what we should now call empires existed at all during the fourth Eastern movement of power and civilisation, is more than doubtful—it is very improbable. Empire, either as an idea or a realised fact, was of slow growth in the history of humanity. That of Assyria was simply an agglomeration of tributary and dependent monarchies, where the old royal houses of the conquered peoples, if at all loyal to their imperial Suzerain, were still allowed to reign with but a slight and scarcely perceptible diminution of their royal state and regal prerogatives, though liable to crushing punishment, implying dethronement, and sometimes even personal mutilation, if guilty of rebellion. Of this we have an instance in comparative detail, and extending over a rather lengthened period, in the Biblical history of the Kings of Judah and Israel. Then there was the Persian system of mighty Satrapics, where a viceroy ruled dependent provinces, whose native chiefs, however, still administered their hereditary domains—of course, in obedience to his mandates, which, however, had more frequent reference to war and tribute than to matters internal. And, lastly, there was the full-blown Roman system, with its Proconsular government and detailed administration of the fully subdued and appropriated provinces, together with the municipal regulation of the larger cities, implying the introduction of Roman law, language, and civilisation among the conquered barbarians.

The idea, growing through the ages, had now attained nearly to perfection on the only possible basis of ancient civilisation —that is, under a system where printing was unknown, and locomotion over great distances was slow, difficult, dangerous, and expensive.

This momentous subject of Empire, and its relation to human progress and civilisation, is but very imperfectly understood. We have dwelt with exaggerated force on the evils of its tyranny and corruption, and have contemplated it through the medium of the subjugated nations, rather than from the mundane standpoint of universal advantage. The fact of its recurrence proves the necessity for its existence. Humanitarian institutions cannot be accidents. Empires must have fulfilled an important mission, and embodied an irresistible tendency in the political affairs of universal man. They must have been developed in accordance with law, and passed through their suceessive phases as the manifestation of a principle. We should not abuse or despise, but endeavour to understand them, and so discover the uses they subserved, and the results they produced. These apparently stupendous agglomerations of wealth and power were in reality huge political organisms, at whose heart and brain—that is, through whose action and culture the collective life of civilised man attained to higher forms of manifestation than would otherwise have been possible. They were, to ordinary kingdoms and nationalities, what universities are to schools—that is, spheres of culture for the acquisition of higher attainments, and the development of broader views and larger ideas than would have been possible under political and social conditions, implying less of a *quasi* mundane consolidation of human resources. Nor did they contribute to the development of civilisation only in its higher and more especially intellectual aspects, as reflected in literature, science, and art, they also conduced to refinement of manners, and the improvement of all those processes of manufacture through which the bare conveniences of life assume the hues and forms dictated by a refined taste, æsthetically cultured. The mansion of the noble, and the palace of the Great King, implied not merely the uttermost efforts of the architect, sculptor, and painter, but also of the weaver, upholsterer, and cabinetmaker—all working with practically unlimited resources of time and material at their command. They were asked simply for supreme excellence, without regard to economy in its produc-

tion. The wealth of a world was then at the command of a few, and to provide for their insatiable demands in the way of more splendour and greater elegance, whether in their dress or dwellings, continually taxed the ingenuity of operative genius, working under the highest stimulus to invention and improvement which the then condition of the world could possibly supply. Of course, all this was very wrong, according to the principles of modern political economy, but it was the price which humanity paid for its collective advancement. Babylon and Nineveh were no doubt costly schools, but they were very effective, and their pupils were not merely the Chaldeans and Assyrians who built up their greatness, and rejoiced in the present grandeur of their buildings, and the passing magnificence of their courts, but all the after ages who have inherited any measure of their wisdom and learning, or any portion of their refinement and art. It is here that we are enabled to contemplate these apparently material empires under their spiritual aspect. They lived and died as political organisms, but they left an imperishable bequest to posterity, which survived their corruptions, and more than compensated for the cost of their luxury and splendour.

This introduces us to the subject of civilisation in the abstract, together with the laws which govern its development and regulate its tidal movement from one geographical area to another. These matters, in so far as they are yet known, are narrated by ordinary chroniclers without apparently any clear perception of historic continuity. We have yet, indeed, to learn the strict dramatic unity of the great providential plan of human destiny, in virtue of which the most widely dissevered events are all subordinated to the one great purpose of working out a pre-arranged design, wherewith in reality all things harmonise. We have still to commence the composition of universal history. It is a glorious temple, for which all cultured generations have been collecting the materials, but for whose edification we must await the advent of a master-mind competent to the execution of a world-building, so vast and complex in its details, yet, we have reason to believe, simple in its plan, though sublime in its outlines. Let not the purport of these remarks be misunderstood. All history is but a fragment, and, however ably written, can but narrate the earlier scenes in the first act of that great drama, whose stage is the world, and whose actors are all the generations of men. The utmost, then, that we can hope for here is but to group

together a few seemingly unconnected incidents, and apparently isolated persons and events, as harmonious parts of one great whole, by showing their close interdependence and entire subjection to the law of orderly evolution.

In the slight sketch that we have previously given of historic sequence, Rome was spoken of as both the completion of the imperial idea, and also the culmination of ancient civilisation. Literally there has been no empire since the collapse of the Colosseus of the Tiber, although modern Europe is obviously the preparation for another, whose more especial site—that is, visible centre—will doubtless be another stage farther on in that great north-western line, which extends from the Euphrates to the Thames. This tendency to the development of another manifestation of imperial power on the great Aryan area of the West, is already manifest not only in Germany and Russia, but also, and yet more emphatically in France and England—the Greece and Rome respectively of modern, or Christian civilisation,—with their respective capitals of Paris and London: one the metropolis of taste and fashion, and the other of wealth and commerce. This idea of the re-appearance of Classic civilisation on a Celtic area introduces us to the great question of cyclical repetition—that is, the reproduction of superficially diverse, yet radically similar political, social, and intellectual phenomena, as a result of the operations of ever-present forms, acting through the continuous life of a fundamentally identical humanity, and so producing like effects from profoundly related conditions. As a phase of this, it also suggests the consideration of a phenomenon that seems to have been recurrent from the dawn of history to the present time, we allude to a bipolar duplexity of manifestation in connection with the development of imperial power on any one well marked ethnic area. Thus among the Eastern Aryans we have India and Persia among the northern or Aramaic Semites; Nineveh, and Babylon, as probably at an earlier period, among the southern or Amharic branch of this great family, Egypt and the land of Cush; while, on the Classic area, as already remarked, we have Greece and Rome; and on the Celtic, France and England. A phenomenon thus recurrent over such a lengthened period, must have been evolved in accordance with law, and be the product of forces deeply-seated in the constitution of society and the working of human affairs, and so cannot fail to prove as recurrent in the future as in the past.

We are fully aware that this idea of the inevitable and nearly impending reproduction of empire in modern times cannot fail to prove exceedingly distasteful to minds wholly reared on the surface of cotemporary thought. The political prophets and their disciples who tell us that history is an old almanac, of course cannot receive it. They are looking for a new age, not in the sense of another vesture for the old Proteus, but in the yet deeper meaning of a radical change in the fundamental conditions of collective human existence. But while indulging in this groundless expectation, they forget what we have been endeavouring to emphasise, and what with the progress of science becomes daily more demonstrable—namely, the law of continuity, and, as one form of its manifestation, the unbroken life of humanity, morally and physically, from the beginning, so that to-day is the child of all the yesterdays, and will be the parent of every to-morrow to the end of time. But here again, independently of all argument or philosophy, have we not the thing already in actual manifestation, although in its germal and preparatory, rather than its completed form? What, as we have elsewhere said, was France from the age of Louis XIV. to the fall of the elder Napoleon; and what are Russia and Britain at present, but empires in a state of growth? Tentative attempts at imperial supremacy, as if destiny were yet uncertain, not of its intention, but *where* to realise it. This, then, lands us in modern, as contradistinguished from ancient civilisation—not by severance, but diversity of manifestation, as of flower from root.

MODERN CIVILISATION.

In tracing the current of civilisation from age to age, and country to country, two distinct elements, which ever combine to stamp it with certain characteristics, at any given epoch, and on any especial site, must be constantly borne in mind. We allude to its general and chronologically sequential development as a result in common of humanitarian culture, and its local features as the special and passing product of a particular ethnic area. Thus, for example, the civilisation of Chaldea and Assyria was, in reality, but a portion of the continuous movement of collective man towards a higher condition of culture; but, nevertheless, in virtue of this having taken place at that particular time, on a Semitic area, its characteristics were different from those developed among the Eastern Aryans, on the one hand, or the Classic peoples on the other. Now this same

law applies to modern as well as to ancient civilisation. What we now witness in modern Europe is the evolution of a particular phase of general human culture on a Celto-Aryan area, by whose ethnic specialities it is accordingly impressed. Thus among other things, its literature manifests a refinement and delicacy of feeling, and is pervaded by a spirituality of tone and thought utterly unknown to the classic ancients, and of which no extant Semitic document bears the remotest trace. But modern European civilisation extends over too large a geographical site to be strictly confined to one ethnic area. Hence, much of its higher art and religious ceremonial are Italian, while its best music is German. But whatever minor diversities may thus co-exist, and, in a certain measure, coalesce among its constituent elements, it is at all events a predominantly Aryan manifestation, and thus distinguished by certain characteristics, which could scarcely have been evolved in equal force on the Nile or the Euphrates.

This brings us back to the grand subdivision of the so-called Caucasian race into Aryans and Semites, together with the wars and interactions, moral and physical, arising from this ethnic diversity. Their conflicts and rivalries are immemorial. The invasion of Egypt by the Shepherd Kings, the reduction of Babylon by the Persians, the wars between the Romans and Carthaginians, and the conquest of Spain by the Moors, together with the Crusades, mark the salient points of this world-old contest, that antedates history, and yet exerted a perceptible influence, if not in originating, at least in aggravating the last Indian mutiny, when Mussulman bigotry and intolerance deepened and intensified the general hostility to European supremacy. But war is not the only form of this interaction which is equally manifest both in the moral and intellectual sphere. Thus, as we have already remarked, any one at all familiar with the fundamentals of Aryan character, must see at once that the Eastern Aryans, both of Iran and India, have been considerably influenced by the predominantly devotional tendencies of their Semitic neighbours. So it is equally manifest that the Hebrews and Phœnicians, that is the Palestinian Semites, were proportionately affected by Aryan tendencies, derived from Iran on the East and Hellas on the West. While the gifted people of the latter area, in all probability, owed much of their early culture, and perhaps not a few of their special endowments, to the reaction of their Semitic neighbours. But the greatest phenomenon of

this kind on record, as occurring between these two races, is the conversion of heathen Europe to Christianity, through the agency of Jewish apostles and their converts. This brings us to a consideration of the elements which constitute modern as contradistinguished from ancient European civilisation. To duly illustrate this, however, we must take another sweeping survey of the movement of events in connection with humanitarian development from the beginning.

It is very obvious from the extent to which existent races, derived of course from remote antiquity, are ethnically emphasised and so organically differentiated, and also from the manner in which ancient forms of civilisation, as for example that of Egypt, were pronounced in their speciality, that the various families and even minor sections of mankind were once far more effectually segregated by geographical and other obstacles to freedom of intercourse than at present. Not that they were ever absolutely isolated from the disturbing effects of war and migration, but their periods of repose must have been much longer than at present. With the general increase of human resources, locomotion, even for vast masses, has become more facile, and as a result racial interaction, with all its concomitants, is advancing in an accelerating ratio. No doubt all these migrational movements, more especially when of truly mundane extent, like that to which we are about to refer, are tidal in their character, and so, could we only read the horologe of destiny, accurately timed. Suffice it that, in addition to the wars and interactions of mere nations, there are sometimes racial migrations from continent to continent. One of these occurred on the largest scale at the decline of ancient civilisation both in Europe and Asia, over nearly the entire extent of the Caucasian and much of the Turanian area of the Old World. This consisted in the irruption of the Tartars, Teutons, and Slavons, which preceded and followed the fall of the Roman Empire, and whereby the nervous races, from India to Britain, were overwhelmed by the muscular. From this Western Europe is now emerging, like a phœnix from the fire, though Southern Asia still remains prostrate and enthralled under the rule of barbarian invaders. Now, coincident with and consequent upon these great ethnic movements occurred the diffusion of Buddhism in the East and Christianity in the West, these being the casteless religions of universal man, and obviously the preparation for another great era of religious, political, social, and intellectual edifica-

tion on a broader basis and with a more expansive spirit than attached to the faiths and hierarchies, the monarchies and nationalities of antiquity.

The reader now perhaps begins to perceive where we stand ethnically, religiously, politically, socially, and intellectually. Modern Europe is emerging from her muscular baptism, and is projecting herself in the way of reactionary conquest, with prodigious force on the inferior races. Through Russia, she has reached the Pacific Ocean. Through Britain and the Iberian Peninsula, she has colonised America and conquered India; and these things are obviously but the beginning of a movement that must embrace the world. The railway will yet carry the industrious German into the heart of Tartary, as it is bearing the enterprising Anglo-Saxon to the prairies of America. Australia is in our possession, and even Central Africa but awaits our advent for the more effective development of her magnificent resources. Neither is the process of European expansion to be confined to countries virtually savage, or even comparatively barbarous. The fate of India obviously awaits China and her neighbours. They must pass under the yoke, that they may partake of the advantages of European civilisation. It is clear that humanity must emerge from this great ethnic commotion, implying a baptism of the muscular by the nervous races, and the occupation of considerable extenses of the area of the former by the latter, with a very superior average type to any that it has previously possessed. This cannot fail to apply to the Negroid and Turanian races, nor will it prove altogether inapplicable even to the Caucasians themselves. Europe must ultimately conquer, and partially colonise Western Asia—thus ensuring a first commingling of the Semites, with their exalted moral sentiments, and the Aryans, with their expanded intellectual faculties, implying the epicycle of Greek and Hebrew exaltation in former ages, with perhaps corresponding results to humanity generally.

But ethnic migrations of such mundane extent always imply religious movements of proportionate importance. It is Christendom that will triumph. It is Europe that must be enthroned. The Aryan, in his purest form and on his highest habitat, is about to be supreme. Will he, under such circumstances and guided by such inspirations, be contented with his present faith, the tuitional result of Semitic apostleship, acting on peculiarly susceptible and impressionable

Aryan subject matter. We think not. In an era so positive as that which is now approaching, he will be compelled, in obedience to the laws of racial evolution, to develop a faith for himself. But in doing so, he must build on the old foundations. Existing Christianity cannot be ignored in the logic of events any more than in the pages of history. It is one of the most salient facts of modern times. In importance, both present and prospective, it transcends every other. The new faith then of the impending era of Aryan supremacy will be an evolution out of existing Christianity, that is, it will be our present faith after it has passed through the alembic of an intellectual age and been subjected to the manipulation of a predominantly intellectual race. Its exalted moral elements will remain, but its Jewish bigotry and exclusiveness will be removed. It must embrace science and nurture scholarship, not fearing the discoveries of the former or the criticisms of the latter. It must count poets amongst its prophets, and reckon savants amidst its priests, and so advance on its mundane mission of humanitarian regeneration, with a breadth of view and expansiveness of sympathy that will enable it to swallow up all rival faiths, not by the force of its denials, but the vastness of its affirmations. There will be nothing new in all this, even as regards Christianity itself. The Classic races rendered its ceremonial æsthetic, and the Celts and Teutons will make its doctrines intellectual, in accordance with the ruling elements of their own character.

But such racial and religious movements as those to which we have been alluding, imply political revolutions and social innovations of no inconsiderable kind. Contemplated from the ethnic stand-point, what we are now witnessing in Europe is the absorption of their Gothic conquerors and rulers by the Classic nations of the South and the Celtic nations of the West. Hence not only the decay of aristocratic and monarchial institutions, but also of the orders representing them. Society is in partial dissolution, because its ruling elements are disappearing. The Lombards no longer prevail in Italy, the Goths are effete in Spain, and the Franks have been absorbed in Gaul, while Celt and Saxon, Scandinavian and Anglo-Norman have been thoroughly amalgamated in England. This is only saying in other words that the populations of Southern and Western Europe are emerging from the typal confusion necessarily resulting from their late racial baptism,

into the ethnic specialities of their respective areas, renewed however in force, and prepared for another era of progress and power. Neither is this gradual absorption and disappearance of their muscular conquerors confined to the nervous races of the West. It is equally apparent as we advance towards the East. Thus, the Turk is disappearing not only from Macedonia and Thrace, but also from Asia Minor. His true habitat is the Steppe. So the Tartar is being absorbed in Persia, and the Great Mogul has been dethroned in India. We may thus see that the line of Empire, which includes the highest Caucasian area, whether in Europe or Asia, is being cleared of its ethnic debris, preparatory no doubt to a great and we may almost say mundane process of re-edification. This was only what might have been anticipated by any one at all familiar with the laws of racial interaction. The dominancy of the muscular over the nervous races is only possible as a result of the temporary effeteness and physical exhaustion of the latter, and so of necessity ceases with their regeneration. While conversely, even the rule of the nervous is limited by their ability to endure the stress of Empire and the excitement of a high-wrought and ultimately corrupt civilisation. Thus contemplated, conquests and migrations even of the largest order, such as those of the Goths when they submerged Rome, or of the Turanians when under Attila, Togrul Beg, Othman, Ghengis Khan, and Tamerlane, they desolated Western Asia and Eastern Europe, are only tidal movements of a perfectly normal character, and as such a necessary part of the life of universal man. The same remarks, it need scarcely be said, apply to the equally extensive though more pacific migrations of modern times, through which, under the guise of colonial extension, alien areas are being occupied, and their native races dispossessed by the Aryans of Europe.

Where, then, do we stand, and whither are we tending, in this nineteenth century of the Christian era? What are the state and prospects of humanity as a typal whole, and of its several races in their relation to each other? Thanks to the progress of geographical discovery on the one hand, and of historic research on the other, we are enabled to answer these queries in a manner formerly impossible, though our outlook is even yet far too contracted for a satisfactory solution of all the difficulties attaching to problems of such moment and magnitude. Ethnically speaking, the distinctive feature of

the present era is, as we have said, the emergence of the more nervous types of the Caucasian race from their previous submergence by their muscular correlates, and with this, their aggressive reaction on the latter, together with the almost mundane diffusion of their most civilised peoples, under the form of colonial extension, over vast areas, antecedently possessed by savages. These vast changes may be summed up as involving a racial crisis, unexampled for its present magnitude and prospective importance, in the physical history of man. While combined with these ethnic movements, there is also the march of empire north-westwards, what we now more immediately witness, being the transference of its special site from Gaul to Britain, this being equivalent, on the law of cycle and epicyle, to the decline of Greece and Rome, whereof Britain is the Celt's insular reproduction. Events of such magnitude must have been in preparation for ages, and cannot fail to involve results that will extend over the coming millenniums. They imply a change in the numerical proportion and geographical distribution of the races of men, and so indicate, if they are to remain in any measure permanent, a profound modification in telluric conditions, which, as an underlying element, must have conduced to such stupendous expansions of the higher, and displacements of the lower typal forms of humanity. Now, as regards expansion, it is obviously that of the Aryan division of the Caucasian race, and this, too, from their habitat in the far west of the Old World, where they have become equipped with all the manifold resources of modern civilisation, which they are bringing to bear with concentrated force, not after the olden fashion, on their more immediate neighbours, constituted of partially allied and measurably prepared peoples, but on the lowly organised and miserable dwellers at the extremities of the earth, whose fate under such a rush of blending light and overwhelming force is simply inevitable extinction. This, however, is obviously but the earlier stage of this great process of mundane expansion on the part of the Aryans of Europe. They are also obviously destined to act with expansive and elevating power on the semi-barbarous and civilised Turanians and Semites of Asia and Northern Africa. The conquests of Russia in Siberia and Tartary, and of England in India, together with the march of the Anglo-French army to Pekin, and the opening up of Japan, are the preparations for this movement in the farther East; while the steadily advan-

cing regeneration of Turkey and Egypt indicate its incipient progress in Western Asia. It is not, then, a mere figure of speech to say that we are the cotemporaries of an ethnic movement of mundane magnitude, that will eventuate in placing humanity on a higher plane than it has ever previously occupied.

And what, we may ask, are the moral and intellectual characteristics and tendencies accompanying this stupendous physical revolution in the condition of humanity? Religiously, there is effeteness in all the existent faiths of civilised man. Brahminism is the religion of an area, and is failing even there. Judaism is but the dead faith of a scattered people. Even in its junior and adapted form of Mohammedanism, it is stamped with finality. The three great religions we have just mentioned are merely theological fossils, and like all other archaisms simply subsist on sufferance. Buddhism and Christianity have more life, but the former is now virtually a Turanian, as the latter is an Aryan faith, and each will partake of the fortunes of its possessors—in other words, the first must be absorbed by the last. But even this cannot be permanent in its present form, which is too largely derivative from Oriental, Classic, and Mediæval sources to be thoroughly adapted to the requirements of modern times. It is, then, obvious that we are on the verge of a religious crisis, of mundane extent, involving a change long in preparation, namely, the presence if not the predominance of Aryan influences here in the theological sphere, implying a breadth and expansiveness in the religious idea co-extensive with the demands of our existing and ever-progressive culture. And what are characteristics of this culture? And we reply, in the first place, the development of inductive, or experimental science, and, as a consequence, the acquisitions by collective man of that knowledge of the laws of nature which gives him unexampled power to wield her practically exhaustless material resources to his own advantage; and this speciality is accompanied by another, equally characteristic of the present age, namely, the practical application and universal diffusion of the advantages so obtained. Astronomy emerges from the observatory, and appears on the quarter-deck in the form of navigation. Chemistry does not disdain to associate itself with manufacturing industry. While mechanism plies the loom and labours in the mine, or propels the ship, and bears the railway train at unexampled speed from continent to con-

tinent. And, lastly, as if to emphasise this virtual universality of modern civilisation, we have the Press, which diffuses the intellectual products of literature, and Engraving which almost equally multiplies the masterpieces of art, and the Post Office which permits of the ready intercommunion of mind with mind, despite geographical separation. It is obvious that we are now advancing from the palpably material advantages to the *quasi* spiritual gifts of modern civilisation, which culminate in its lightning messenger, the telegraph. Now, if there be any truth in symbolism—if signs mean things—if "coming events cast their shadows before"—then these are but the auroral gleams of a day of intellectual light and splendour, such as humanity has never previously enjoyed—a light, not as heretofore in Egypt, and India, and Greece, confined to the favoured few, but diffused, like the radiance of the material sun, or yet better, like the celestial light and glory of the spiritual sun, pouring with exhaustless beneficence into all hearts open to its reception.

It is obvious, then, that in speaking of modern, as contradistinguished from ancient civilisation, we are alluding not merely to the order of their chronological sequence, but also to the wide diversity of their characteristics. The former, in all its successive phases, was ever special, local, and peculiar; while the latter, in so far as it has been yet developed, tends to universality. And this latter characteristic is increasing, and must become even yet more emphasised. Not that even this change has come wholly without preparation and foreshadowment. Thus, for example, the spirit of Persian civilisation was less local and exclusive than that of Egypt, India, or Judea; while that of Greece, and more especially of imperial Rome, was yet wider and more receptive than either. The latter, indeed, was the free recipient of all the culture of her dominions. But even these, however extensive, did not cover the geographical area, or embrace the diversities of racial type, religious belief, intellectual development, and social organisation, known to the more advanced students of modern Europe. In truth, modern culture has already attained to a duplex form of extension previously unexampled. Our domain of knowledge is immeasurably vaster in almost every direction than that of the men of old. Thus, for example, geographically and historically, we not only know of religions, languages, philosophies, and literatures in the farther East, and of apparently yet more primitive phases of culture in

America, and we may add of semi-barbarisms and savagisms in Central Africa and Australia, of which even the wisest Greek or Roman never dreamed; but we are also, through our archæology, and we may add philology, recovering the long lost knowledge of at least the historic outlines, and even social habitudes of that grand era of monumental civilisation, whereof the classic ancients had only heard by vague report and unreliable tradition. In truth, this is the great age of resurrection, wherein the past stands face to face with the present, and the long-buried ages are emerging from their tombs to converse with us as if we had been their cotemporaries. So vast an enlargement of our intellectual horizon cannot fail eventually to act on the general tone and character of modern thought. Our ideas must grow with our outlook. We embrace a far greater number and variety of facts within our field of view than any previous generation of men, and our conclusions must ultimately bear a due proportion in weight and importance to the magnitude of the data whence they have been derived. This lands us in some further considerations as to the essential character of modern civilisation, and its probable effects on the mental constitution and physical organisation of the humanity subjected to its influence.

Ancient civilisation in its higher phases, was necessarily confined to the favoured few who from social position or peculiar talent were so far fortunate as to share in its profounder tuitions. The deeper truths in possession of the Sages of the monumental era, could, as a rule, only be attained through a long and painful process of initiation. Even the disciples of Plato, at comparatively liberalised Athens, might have been counted on your fingers. And at first these tuitions were altogether oral. Then came the age of costly manuscripts, where we have books for the million. Now, as a result of these conditions of limitation, ancient literature was not only written for men but also for professed students and scholars, that is for prepared minds, the "audience fit though few," the ancient teacher so especially desired. And in strict correspondence with this, whatever science was then in existence, kept itself proudly aloof from the vulgar utilities of ordinary life. The fields of Egypt were watered by hand, while Titanic blocks were lifted to the summit of the Pyramids, and women ground the corn of those very labourers who reared the stupendous obelisks upon their base, that even now tax our engineering ability to the uttermost, whether for their

removal or erection. Archimides as a mechanician was no doubt the equal in genius of Watt or Stephenson, but no invention of his ever conduced to a saving of the peasant's labour or a superior application of the artizan's skill. These things were beneath the great philosophers of antiquity, who lived in a world of their own, apart from the multitude, who could not share in their speculations and were therefore excluded from their sympathies. It is otherwise now. The fiat of Providence has gone forth, that humanity collectively shall partake, and this, too, not remotely but immediately, of the benefits conferred by the advances of knowledge and the increase of our resources. Thus the railway bears the labourer as swiftly as the prince, and the post carries the letter of the private citizen at a pace no royal courier ever previously attained. Gas is not, like the wax taper, for the privileged few but the inglorious many, while the powerloom weaves not only the costly garments of the rich but also the simple raiment of the poor. And let us remember that while these things are material facts they are also spiritual symbols. They are but the surface phenomena of far profounder causes, the symptoms of an altered social condition present and prospective. They imply a deeply-seated if not radical change in the forces that mould and move society, changes which, as they have only recently begun to operate, must yet act with modifying power for centuries, their tendency being to equalise the benefits of civilisation, and diffuse them with even-handed justice throughout all classes of the entire community.

And not only are these elements in modern civilisation eminently calculated to promote its diffusion through every class of any one community, but there are also others equally adapted to secure its almost world-wide diffusion among all peoples in any measure competent to its reception. Thus the steamboat is already on the coasts of China and in the harbours of Japan, while the railway is pervading India, and threatens to advance from Egypt even into the heart of Central Africa. Aryan enterprize and intelligence have girdled the globe. But although much has been already accomplished, it is obvious that we are yet only at the beginning of the movement. These material agencies are simply the point of the wedge. The press will ultimately supplement the steamboat, and science, in all its vast departments and with all its stupendous agencies, is borne in the rear of the railway train.

Nor is this all, for religious doctrines, political institutions, and social usages will also prove equally susceptible of deportation, under the unexampled facilities for locomotion now enjoyed by universal man. Neither must it be supposed that this vast increase of means for intercommunication will eventuate only in the action of Aryan Christendom on the remainder of the world. There must also be reaction, though this will probably be later in attaining to the fulness of its development; but no one who is familiar with the liberalised tone of thought and feeling characteristic of many "old Indians," that is gentlemen who have resided for a lengthened period in the East, can doubt that Asia is destined eventually to react with both elevating and expansive power on western Europe. In truth, while she has much to learn she has also something to teach. We want her devout reverence and high toned spirituality of thought and feeling as the appropriate corrective of our inductive materialism, and, we may add, our gross utilitarianism. Every advantage must be paid for. Our experimental science and our analytical criticism, whether contemplated as indications of intellectual power or simply as refined yet efficient instrumentalities for increasing the extent while ensuring the precision of our knowledge, are altogether unexampled in the entire history of man's mental development. But when permitted to attain their present predominance in the collective culture of an age or area, they have their accompanying drawback and disadvantages. They bring the intellect into the foreground without a due counterpoise from the moral sentiments, and thus tend to derange the normal equipoise that should characterise the mind of universal man. No doubt Asia has gone to an equal extreme in her excessive and almost exclusive cultivation of the moral sentiments, more especially those which conduce to devotion, and what we really want is a fusion of the sceptical intellectuality of the West with the religiosity of the East, so that the coldly scintillating light of the former may unite with the devotional fervour of the latter for the production of that mental wholeness, that spiritual integrity of being, wherefor humanity was obviously formed, and of which, let us hope, it is now becoming in some measure worthy.

We have hitherto only glanced at the moral effects of this great mundane interfusion of the nations, but, as anthropologists, we cannot be indifferent to its ethnic results. Here, also, we are obviously at the commencement of a period, alto-

gether unexampled in the physical history of man. Not that the commingling of races was an unknown fact in earlier ages, but it was never carried out on the same scale, or over such vast areas as at present. We have already said that this great ethnic commotion must eventuate in the extinction over large areas of the merely hunting savage: let us now contemplate its effects on the more civilised races. And here let us bear in mind that what we now witness is the aggressive action of the intellectually developed and nervous Aryan on the merely muscular Turanian, and that what we are about to witness is, in all probability, a corresponding action of the morally exalted Semite on the merely fibro-lymphatic Negro. Perhaps this phraseology needs some explanation, as most assuredly these ideas demand farther expansion and illustration. We have already said that the Turanian is Man on the plane of Nature in the northern portion of the Old World, and that, conversely, the Negro is Man on the plane of Nature in its southern and tropical regions, the Aryan being the cultivated variety of the former and the Semite of the latter. Now it may be readily understood that this arrangement of the physical forces of humanity provides for the healthy and invigorating interaction of its several types, the muscular supplementing the exhaustion of the nervous, and the nervous providing their requisite stimulus to the muscular. It is the latter process we are about to witness; the Tartar of Western and the Mongol of Eastern Asia, are going to receive an ethnic baptism of Aryan nerve and intellectuality, that will probably raise the latter to the organic status of the former, and bring this yet more favoured type within the limits of approximate Caucasianisation. Again, there will be nothing essentially new in this process. The Muscovite is apparently the product of a similar interfusion and blending of the Slavon with the Tartar at some former period. While even the Slavon himself bears obvious traces of Turanian co-mixture and relationship at an era yet more remote.

We are here obviously approaching some ethnic laws as yet scarcely dreamt of even in Anthropological Institutes. It would almost seem that there are successive belts of population, whereby the highly-developed and nervous humanity of Southern and Western Europe gradually shades off through the muscular Teuton and flat-footed Slavon and Muscovite into the Tartar and Mongol proper of the well-emphasised Turanian areas of Asia, till we arrive even at monosyllabic

China itself. And we are simply going to advance these successive belts a stage farther on in the line of ethnic growth, the first wave of progress proceeding from the far west, as conversely the first wave of that inundation which ultimately submerged the Roman Empire originated in the farther east. Now these actions and reactions, these flood and ebb-tides of the great racial ocean, not only obey certain laws, but also subserve pre-determined and definite purposes in the gradual evolutions of humanity into higher forms and greater vigour at every revolution of the racial cycle. Whenever the nervous races are conquered and colonised by the muscular, they emerge with a larger cerebral basis and a measurable increase of stature. The English as compared with the Welsh, the men of the Pale as compared with those of Connaught, and the lowlanders of Scotland as compared with the true, that is the wiry and dark-haired highlander of Scotland, illustrate the action of this law within the limits of these islands. But conversely, whenever the nervous races conquer and colonise the merely muscular, they exalt the type to a higher grade of ethnic development, that is, the general form becomes more elegant and elastic, the features more distinctly pronounced and better chiselled, and the cranial contour more elevated in the coronal and more expanded in the intellectual region. This then is the organic change which ultimately awaits the Tartaric and Mongolic peoples of central and eastern Asia, as an inevitable result of the conquest and colonisation of their area by the now dominant Aryans of Europe and her dependencies.

But as we have already remarked, the Turanian is not the only area to be subjected to the military and moral predominance, and with this to the ethnic action of the western Aryans. Asia, as a whole, must pass under the yoke, and thus even her highest Semites, with all their moral altitude, will have to amalgamate with the men of intellect. This is the great marriage, whose offspring will be as gods—the prophets, priests, and kings of the earth's sublime futurity. We have already said, in an earlier part of the present work, that humanity has yet scarcely entered upon the full possession of all its sublime prerogatives, that is, it is not yet thoroughly rational or perfectly moral. The union to which we allude will bring it, by at least another ethnic grade, nearer to this desirable standard. Now, the speciality of the impending commixture is, that it will embrace both the

Aryans and Semites over a wider area than heretofore. As already remarked, at the early historic period it included the Hellenes and Hebrews, but it cannot now exclude the Celts and Teutons on the one hand, or the Arabs and Syrians on the other. The world-wide Jew, now scattered, but then gathered from all lands, will probably furnish the especial amalgam of this union. While in detail, the Gaul will more particularly unite with the Syrian, and the Briton with the Arab, and perhaps we may add that the Teuton, whose more especial vocation however is to Tartary, will hover along the Northern or Aramaic border of the Semitic area, providing for the epicycle of the muscular Assyrians of monumental civilisation.

Now, although Africa has been already subjected at various points of the coast, to the action of Europe, and will doubtless be extensively colonised by the Aryans, yet, as in a sense the remote root-ground of the Semites, it will no doubt prove, in an especial manner, the peculiar field for their colonial operations. It has been so from the remotest ages. To this day the Thimyaritic language and characters are used by the Tuaricks of the Sahara, affording ample evidence of prehistoric Arabian colonisation, followed at a later day by the great Mohammedan invasion, and continued to the present hour by those adventurous Arabian merchants who, in the ordinary pursuit of commerce, penetrate into the interior far beyond the limits yet reached even by our most daring travellers. But the Semites can scarcely discharge this mission with efficiency until they have been intellectually regenerated by the Aryans, nor do we indeed expect the approach of the great day of Africa's proper redemption prior to the advent of the epicycle of Semitic supremacy that will restore to the world the Ninevehs and Babylons, and perhaps the Memphis and Thebes of the past.

And now, with this exalted humanity as at once its instrumentality and its subject-matter, what will be the character and where the site of the civilisation of the future? And here we must bear in mind the influence of the ethnic areas of the past, for on a higher plane this will be reproduced in the future. Neither must we forget the tendency to imperial centrality so powerfully manifested at previous eras, for, as the result of a law, this cannot fail to be repeated, its essential character remaining unaltered, though its form may undergo extensive modification. With these principles then

for our guide, let us attempt a prospective sketch of the probable course of events during the next historic era. As already observed, what we are more immediately about to witness is the rise of empire on the western division of the Celtic area, that is, in Britain, this being the culmination of that north-western movement of civilisation which constitutes history. Already it is becoming distinctly manifest that this empire will be one of moral influence, rather than material force. Its precursor and fore-shadowment in France was eminently so. In this, however, Gaul was simply the epicycle of Greece, while Britain, we must remember, will be the reproduction of Rome, her vast colonial extensions, that carry her laws, language, and institutions to the extremities of the earth, being the Provincial Municipia of the latter on a large scale. The facts already stated are sufficient to warrant the conclusion that the next imperial language will be English, as the last was Latin. The political growth and aspect of the next great imperial agglomeration will probably be, first, a solidarity of Britain and her colonies, united not by the formal supremacy of any one, but by the sympathy of all, under, not the leadership or even presidency, but rather the metropolitan centrality of the mother country. And this will probably be followed by a similar solidarity of the various states of Christendom, the preparation for which, in similarity of faith, culture, and manners, has been in preparation for centuries. It is collective Christendom then, both European and Colonial, that will constitute the true nucleus of the great Aryan empire of the more immediately impending future, and of this empire the remainder of the habitable world will be virtually the provincial dependencies.

It is obvious, then, that great as was Rome, the next imperial manifestation will be yet greater, both morally and materially. It will cover a larger area, and be in possession of vaster resources. As the culmination of the north-western march of civilisation, it will sum up the culture and centralise the missions of all the recoverable past, whose long-buried treasures of knowledge are being now exhumed for its advantage. Hence, the wonderful resurrection of hieroglyphical, and other antique lore, by which the present age is so remarkably distinguished. This is simply a means for endowing the future with the wisdom of bygone ages, this being a preparation for that proximate universality of culture by which it cannot fail to be characterised. But there is also an equal preparation in the present.

Never before was real mundane empire even remotely possible. The impediments to locomotion and the rapid transmission of intelligence over vast distances, were, in any previous era, practically insurmountable. The railway has solved the one difficulty, and the telegraph has removed the other, so that for all virtually imperial purposes, the world may now, for the first time in all the sequences of history, be governed—or, rather, let us say, supremely influenced—from one centre. Already the results of our unprecedented facilities for intercommunication are incipiently manifest in the rapid and almost abnormal growth of our great capitals, and more especially of Paris, London, and New York—the foci of modern civilisation. This is the foreshadowment of that yet vaster process of centralisation, in virtue of which the entire area of civilisation will hereafter inevitably, and as the result of resistless law, coalesce into imperial unity, and act as an entirety on one moral fulcrum. Again, let not these remarks be too severely interpreted. While the principle of centralisation, promoted into more effective manifestation than at any former period, by the stupendous resources which science and mechanics have placed at its disposal, seems advancing upon us with absolutely overwhelming force, as if prepared to crush out all subordinate and subsidiary life, there is at the same time the counteracting growth of a more self-reliant and vigorous individuality than at any former period in the ascensive and expansive development of civilisation, and with this, the manifestation of a most hopeful and thoroughly healthy tendency to local self-government. We see this duplex, though by no means self-contradictory, movement in both the home and colonial empire of Britain at the present moment. London has attained to an enormous magnitude, and in many departments of business seems to be absorbing the vitality of the provinces, so that in relation to these its growth is that of an imposthume, and yet no one acquainted with provincial life, more especially in the manufacturing districts, can for one moment doubt, that they have all the elements of a thoroughly vigorous municipal government, and self-sustained commercial enterprise in full activity among them. It is the same with our colonies; the growth of the mother country, and their increasing loyalty to her, does not in any appreciable measure interfere with their internal development as incipient nationalities, steadily preparing to ultimately take their place in the world's great polity of variously constituted peoples. Indeed,

without this duplex movement, the collective life of humanity in the coming era would lack somewhat of that approximate universality of character which is to ally it to the great scheme of nature, where the positive and negative forces, and with them the centripetal and centrifugal tendencies are ever in apparently antagonistic, though really harmonious action.

But such a development of empire as that to which we have been alluding cannot remain a merely political phenomenon. It must be accompanied by moral and intellectual results of proportionate magnitude. No great empire of antiquity ever left humanity where it found it. These huge agglomerations of power, while effecting a present, also subserve an ulterior purpose. As already observed, they concentrate human resources, and thus exalt civilisation to a higher stage of evolution, if not in all, then at least in some of its aspects. The indications of the coming era are that, among other things, it will eventuate in an unexampled fusion of the moral and intellectual elements of ancient with modern, and of Eastern with Western civilisation. Rome accomplished this as far as was possible in the then condition of humanity. But even Rome was local; her area, both moral and political, lay west of the Euphrates, and south of the Rhine and the Danube. She knew of the Teuton only by his valour, and of the Hindoo only as a Fakeer; the sublime vastitude of Scandinavian mythology, and the cultured refinement of Sanscrit literature, to say nothing of the complexity of faith and subtlety of speculation prevalent beyond the Indus, being a hopelessly sealed volume, even to her greatest scholars and profoundest thinkers. Hence, her richest bequest to posterity was the theology of Palestine modified by the Neo-Platonism of Alexandria, vestured in the ritual of Olympus, under the form of Papal Christianity. But if such was the bequest of the last empire from this comparatively limited area, and from the inferior elements of classic and heathen civilisation, what will be the legacy of the next great empire with its truly mundane area, and the far nobler elements of Christianity, Judaism, Mohammedanism, and Buddhism, as the basis of antecedent culture on which, but more especially on the first, it must rest, as that providential foundation, "rock of ages," on which every enduring edifice of the future must of necessity be reared. For let us clearly understand that, however vast may be the advance of modern civilisation, and however stupendous the results—religious, political, social, and intellectual—it must inevitably

produce, we are not about to witness a breach in the continuity of human development, but only a stage of more rapid and vigorous growth than at any former period.

In some previous pages we have daringly—and, perhaps, rashly—attempted to sketch the probable course of political events during the approaching era of Aryan supremacy. Let us now glance at the possible aspects which may be assumed by religion, philosophy, literature, art, and science, under the coming phase of civilisation, not only on its more immediate Aryano-Celtic area in the North-West of Europe, but also on the circumambient Teutonic, Slavonic, Classic, Semitic, Turanian, and perhaps even Negroid areas of the outstanding portions of the world. We have already spoken of the religion of the savage and the barbarian, the remote root-forms of our own; and we have defined Christianity as the product of Semitico-Judaic theology engrafted on the polytheistic heathenism of Olympus, under the special ethnic conditions which accompanied the decline of Classic civilisation and the fall of the Roman Empire. The great movement of the human mind is as yet but very imperfectly understood as to its causes, and but inadequately appreciated either as to its magnitude or its results. We do not seem to be capable of estimating what Classic civilisation really accomplished. We see that Christianity occupies the area of the Western, and Mohammedanism that of the Eastern empire, including Alexander's conquests; but few historians seem to combine the preceding culture, and the subsequent theological revolution as cause and effect; and yet there is no doubt that the former largely prepared the way for the latter. The truth is that Greek and Roman culture, despite the corruption which accompanied, and the effeteness which followed it, nevertheless so far exalted the general tone of thought and feeling over the area in which it prevailed, that the beautiful but profligate polytheism of Hellas, and the mystic yet sensual idolatry of Syria, could no longer satisfy the spiritual cravings of the human mind, and accordingly monotheistic Judaism, modified during the captivity by the Zoroastrianism of Persia, and sublimated by the poetry of David and the grandly inspirational utterances of the later prophets, came to the rescue in the form of Mohammedanism in the East, and Christianity in the West.

Now, it is not conceivable that these great faiths, being thus inaugurated, could then stand still, their exceptional immutability defying the resistless law of progress. We

know, as a matter of fact, that they have not suffered this arrestment, Papal Christianity having eventuated in Protestantism, through which it has been expurgated of Mariolatry and the adoration of saints, while, correspondentially, orthodox Mohammedanism has resulted in the puritanic reaction of Wahabeeism, that discountenances the pilgrimage to Mecca, and holds even the tomb of the Prophet at Medina in disesteem. But are we to be fossilised at this stage of advancement? Is there a Canute so unwise as to say to this rising tide, "thus far and no farther"? Is there to be progress in all things except religion—growth everywhere, save in faith? Such an idea is so self-evidently false that its discussion is needless; and it may be assumed without further remark, that we are not only in the midway course of progress, but rapidly approaching a religious crisis unexampled for its magnitude and importance in the entire history of the world. The producing causes of this crisis are manifold, though they may be conveniently subdivided into three categories. There is the rapid evolution of existing civilisation into a higher and more complex phase of social existence; the reaction of hitherto isolated and geographically remote, but now virtually contiguous faiths and forms of culture; and, lastly, the resurrection into present power and influence of long lost forms of life and thought, through the almost incredible industry, accumen, and scholarship of our archæologists, philologists, and other revealers of antiquity. We may sum this up then by saying, that the influences of all past times are focalising upon the present; while the reaction of mundane civilisation is being concentrated upon Europe. Here, then, we have already in operation, upon the grandest scale, those very forces which so powerfully conduced to the production of the enduring results, that were the great bequest of Roman civilisation to after ages. Now, like causes must produce similar effects. The conditions of the past, being reproduced in the present, cannot but eventuate in radically identical consequences—that is, as classic civilisation permanently modified the religion of the area over which it prevailed, so modern civilisation, more especially that of the immediately impending future, must as profoundly affect the religion of the area over which it prevails. For these reactions of culture on faith are not casual or incidental in their character, but, on the contrary, a manifestation of stringent laws, being results evolved in inevitable sequence from antecedent conditions—

or, shall we say, the practical conclusions attained through the resistless logic of events. Had we, therefore, the requisite knowledge and ability, they might, like astronomic phenomena, be the subject of precalculation, and short of this, at least, of prejudgment. Let us, then, attempt something of the kind here, with the frank admission that, as our data are inadequate and our powers insufficient for the satisfactory solution of problems of such complexity and vastitude, the utmost that we can hope for is but to utter a few lucky guesses at contingent events.

As already remarked, the imperial manifestation now in process of evolution attaches, as regards its metropolitan centre, to an Aryano-Celtic area, whose ethnic influences must therefore preponderate as the plastic forces of the impending era. Now, it is worthy of remark, that this area has been the subject of a duplex and contrasted racial baptism during even the later historic period—that is, it was conquered and colonised—first, by the Romans, and secondly, by the Teutons, the course of events thus providing for considerable breadth and diversity in the elements constituting the more immediate racial instrumentalities of the next imperial development. Not that there is anything absolutely new in this, for we have reason to believe that both the Greeks and Romans, but more especially the latter, were a mingled people, as were also the Babylonians and Assyrians, the ethnic phenomena of the Celtic area being simply the epicycle of similar sequences, equally preparatory to the evolution of imperial power on other and prior sites. But each of these sites, as we have already remarked, had a special ethnic character, and as a result of this exerted a peculiar moral and intellectual influence on the highly concentrated and almost abnormally exalted phase of civilisation developed more directly through the race, thus made temporarily the emphasised custodians of humanity's highest existing form of culture. Now these means exist as producing causes, and must therefore eventuate in their appropriate results on the existing Celtic, as on the antecedent Classic and Semitic areas of previous ages. And as the radical speciality of the Celtic race is refined intellectuality, combined with intense susceptibility, the latter quality being that by which they are differentiated from their Classic predecessors, they will impress these qualities in all their force, and in the form of excellence and exaltation not yet attained

even by their greatest master-minds on the religion of the more immediately impending future.

Such views as the foregoing will, of course, find little favour among orthodox theologians, whose maxim is, as it ever was, progress in the past, but finality in the present. Neither will they commend themselves to the Materialistic school amongst men of science, or the Secularist division of our thinkers, both of whom have come to the conclusion, that the religious idea, as at present formulated in faith and practice, doctrine and ritual, must ultimately expire, never again to undergo a resurrection. We suppose it is almost unnecessary to say here that we regard either view as extreme, and consequently as embodying only a partial and one-sided view of the truth. Religion is simply the supreme result of culture —that is, it is the highest form of attainable knowledge and wisdom, revealed to and promulgated by master-minds of all previous time, crystallised into definite shape for the uses of the multitude. It is the noblest inspiration of the few made practically available for the guidance of the many. It is not an artificial manufacture, but an inevitable growth, like the laws, manners, literature, and art, with which it is cotemporary, and of which it is in a sense the culmination. Of course, it has its master-spirits—the prophets of the ages, whose "footprints on the sands of time" are still the most enduring landmarks of the past, and whose terrible voice is the archangel's trump that calls the erring to judgment, and awakens the dead to life. Without such it could no more subsist than philosophy without its Plato, the drama without its Shakespeare, or inductive science without its Bacon. These men, or their equivalents, were imperative necessities in their several departments of collective human progress; so also were Moses and Gautama, Christ and Mohammed; and it is because the advent of such is considered no longer possible that the theologian would render religion a fossil, and the secularist regards it as a nullity. But both forget the resistless law of cycle and epicyle, and seem utterly oblivious of the great truth, that the past is a magic mirror in which with due insight we may prevail to behold the mystic lineaments of the future. Now one speciality of the impending era is, that its seers must be of the Aryan, in place of the Semitic lineage, and we may therefore, without fear of contradiction, assert that their especial vocation will be the sanctification of intellect, commencing with the consecration of their own souls

to the higher spiritual interests of man. Perhaps these remarks require some further explanation.

We have said that every great race impresses its leading ethnic characteristics on the phase of civilisation whereof it is for the time the especial custodian. Thus the gloomy grandeur of the Egyptian mind is as perceptible in its religious doctrines as in the style of its temples, the latter being indeed merely the material vesture of the former, the grandeur again being Asian, and the gloom African. So the beauty of the Parthenon, the completeness of the Iliad, the finish of the Philippics, and the perfection of the Phidian Jove, are each and all harmonious parts of the resplendent whole of Grecian genius—that pearl of price which classic culture has bequeathed as an everlasting heirloom to all the after and the coming ages; this perfection again being due to the most harmoniously and effectually developed intellectual type, which Aryan humanity has yet evolved. So the Papal Church, as an ecclesiastical organisation, and Catholic Christianity as a doctrine and a ritual, and Feudalism as a political and social institution, and the Divina Comedia as a great and inspired poem—the utterance of an age, rather than the product of an individual mind—are all consentaneous parts of Mediæval civilisation, itself the product of the mingled Classic, Teutonic, and Semitic peoples and influences that arose from amidst the ruins of the Roman Empire. Now, it is from this last condition of things that we are in the very process of emergence, which commenced with the Reformation, and is still in progress, as a result of those ethnic changes in the population of Western Europe, which consist in the absorption of alien conquerors and the consequent reappearance of the olden types, regenerated for another cycle of energy and power. Coincident with this, though arising from mundane movements rather than local conditions, is that development of empire on the Celtic area which constitutes the epicycle of Greek and Roman greatness in the age of Classic power and splendour.

It is thus obvious that the religion of the future will be developed among the most intellectually gifted division of the Aryans of the West, and be itself, as a mundane product, the latest and highest evolution of the religious idea to which humanity has yet attained. It must not be supposed, however, that this implies either breach of continuity or even tangential departure from the line of progress already fol-

lowed, since the first infringement of imperial centrality on the European area in the rise of Greece to *quasi* imperial supremacy and influence. Thus no one can doubt but that the Olympian mythology is indicative of a much higher intellectual endowment on the part of its believers than any of the idolatrous creeds of the East, though this element of intellectuality in the case of the Classic peoples, assumed a specially artistic and poetic form, in consequence of their peculiarly æsthetic culture and strongly pronounced idealistic proclivities. Neither did this æsthetic element become either extinct or latent with their acceptance of Christianity, whose Greek, and more especially Papal ritual, is largely the Classic vesture of a semi-Semitic faith. Now, as the Classic peoples found vesture, so the Celtic peoples, aided, however, by all the other divisions of the Aryan race, will find ideas for the steadily advancing religion of the West. And here, again, there can be no breach of continuity, no absolutely fresh beginning, but only the further evolution of germs already in existence. Let us then endeavour to discover some of these.

As the central element of all even approximately monotheistic faiths, there is the conception of God. Now, we have here a considerable amount and variety of data by which to judge of the gradual growth of this idea along that continuous line of progress which extends from the Sinaitic revelation of Moses down to the latest Christian conception of the present day. We suppose there is no need of saying that the Jehovah of the Pentateuch is local, partial, and national, the God of a place and a people rather than the Creator and Sustainer of the universe. But he looms out much more grandly in the psalms of David and the sublimely inspired utterances of Isaiah, until we ultimately come, not only to the just and merciful, but the patient and long-suffering and loving "FATHER in Heaven," if not revealed, at least emphasised in the beautiful discourses of the Gospels. How far this idea was in advance of the age may be judged by its subsequent retrocession, under not only the Papal but even the Protestant Churches, by the first of which the attribute of Love was largely embodied in "the blessed Mary," *Regina Cœli*, and that of Mercy in her obedient Son, *Salvator Mundi;* while under the second, more especially in its fully pronounced, that is Paulo-Augustinian form of Calvinism, the divine Father loses all his truly *paternal* attributes, and is left solely with those that are judicial, this aspect assuming a form very

like the dread impersonation of evil, in the extreme doctrine of hopeless foreordination to reprobation. But whatever view might have been entertained as to the moral and affectional attributes of the Deity in earlier ages, it is clear that his power was at most regarded as cœlo-mundane in range, *heaven* and EARTH constituting the totality of his empire, because they were supposed to embrace the summation of all conceivable being. Absolute infinity of presence and power is no doubt as inconceivable now as at any former period, but nevertheless the telescope on the one hand and the microscope on the other, have given our more advanced minds an immeasurably vaster impression from the terms omnipresence and omnipotence than could have been communicated by the same words to men of pre-inductive times. While our knowledge of the unerring rectitude of Nature's laws, which are simply the expression of a resistless will guided by omniscience, together with the principle of final compensation which inevitably results from the uniform and equable action and reaction of all things, have given us ideas of the divine justice, as based on absolute equity, of which earlier generations seem to have had no conception, and which is even yet utterly beyond the range of our own vulgar; and while science has been thus effective in enlarging our ideas of Deity in relation to the material sphere of being, moral philosophy, or shall we say metaphysical speculation, has also sublimated our conceptions of his relation to the spiritual phase of existence. Thus it is obvious from the logic of St. Paul, and we add, of all his followers, down even to our cotemporary predestinarians, that he had no true conception of the omnipresence of God in time, his reasoning about foreordination being wholly based on the fallacious supposition that there is a before and after with the *Infinite* ONE as with the finite many. It need scarcely be said that no master-mind in theology, more especially one assuming possession of the exalted gift of direct inspiration, could now be guilty of such a solecism. We know too well that time with its sequences, like space with its extenses, whatever it may be to us, has no absolute existence in relation to, and therefore no power of limitation over Him who inhabiteth eternity as he dwelleth through infinity, neither circumscribed by extension or affected by duration, but the SAME yesterday, to-day, and forever, who was and is and is to be, the one producing cause of all effects, the only reality beneath all semblances, in whom and

by whom alone all things subsist, the infinite, the eternal, and the absolute.

Now it is impossible that such ideas of God, although they may yet, in all their force and fulness, be only the special possession of a few abstract thinkers, can long remain unproductive and inoperative. No thought ever did so, even though its recipients were the carefully chosen and secretly initiated few, who were generally selected as the higher pupils of the great hierophants of old. Still less can the divine light, which means also life, be hidden now, when that which was whispered in the secret chamber is being proclaimed on the housetop, and that mightiest of all instrumentalities for the diffusion of knowledge, the press, throws its sheets broadcast and firewinged upon the world, so that all who run may read the glad tidings of their intellectual liberation, which being interpreted through its effects, means also salvation. But it will perhaps be said that such a conception of God, however exalted, will place him at too great a distance from the average minds, more especially of the Aryan race, whose tendency, from the preponderance of intellect over moral sentiment has ever been to more or less of Polytheism, or rather that form of Pantheism which accepts a special incarnation, exalted in popular estimation to the level of absolute divinity. This, then, brings us to the probable place and relationships of man in the religious system of the future.

It is the tendency of the monotheistic Semites to conceive of God as distinct from Nature. He is her Creator; she is his handwork, a manifestation of his love and power, but not of himself. To the ancient Jew there was nothing divine in Creation, more especially after it had suffered under the curse which accompanied the fall. But it is otherwise with the Aryan. To him Nature is Deity in manifestation on the plane of time and space. Now man, as we have already remarked, is simply the culmination of Nature on the earth sphere, hence then, as by a logical necessity, these two contrasted races have very properly arrived at opposite conclusions from their diverse premises, as to the place of humanity in the scale of being. The Jew never regards man as inherently and essentially, or even exceptionally divine. Thus Shiloh, the expected Messiah of prophetic annunciation, is not esteemed by him as a true hypostasis, but only as a specially God-appointed chieftain and deliverer. While, as a contrast to this, Aryan mythology is thoroughly suffused and pervaded

by the principle of hero-worship, its deities being either elements and aspects of Nature on the one hand, or mortals exalted to the stage of apotheosis on the other. From this statement it will be at once obvious that existent Christianity is a Semitico-Aryan faith, affirming the unity of the Godhead as its fundamental principle, and yet uniting with this an implied proclamation of the divine humanity as manifested in the Saviour, and according to some documents, the more immediate Creator of the world. Now it is by a further development of these elements, still in a state of union, that some of the leading doctrines of the future in relation to the rank of man in the great hierarchy of being must ultimately be evolved. The central Semitic doctrine of the Divine unity will remain, exalted by the discoveries of inductive science and the speculations of modern philosophy. While the apparently antagonistic, but in reality harmonic Aryan element of the Divine humanity will be expanded from the exceptional sonship of Jesus into the all-embracing vastitude of the universal fatherhood of God and the equally universal and unexceptional sonship of Man. All the hypothetical difficulties arising from the infinity of God and the practically illimitable immensity of his material or spiritual creation here disappear, when we come to discuss the possible relation which man may hold to his Creator, who is also, not by figure of speech or theological metaphor, but virtually and truly, in the profoundest sense of the sublimely significant word, his FATHER—his God-Father, *Teu-Pater*, Jupiter, Jove, Jehovah, the Father of Gods, that is angels and men, restored to us with a grandeur that Zion never knew and a splendour of which Olympus never dreamed. To such a God a man may pray, not merely as an "exercitation," but with the vivid and sustaining consciousness of being a *Son*, pleading directly with his Father, not with a being immeasurably remote in place or station, or severed from him by radical diversity of elemental constitution, but with one whose kindly paternity gives assurance not only of likeness of nature but oneness of life and sympathy. A subject of such importance, however, must not be thus cursorily dismissed, and we will therefore venture upon yet a few more remarks on what may probably be the cardinal doctrine of "the Church of the future," as to the relation sustained by man to God.

We have said that the material universe is an organic unity, of which every part not only reacts on every other, but

is joined to it in vital communion. Now, this is merely the grosser symbol of a higher truth, the spiritual universe constituting, in a similar manner, a vital organism, whereof no part is virtually severed from any other, so that although every individuality appears as a distinct and quasi-independent being when contemplated from without, and from what we may term the periphery of existence, he is seen to be simply an organ of the universal mind when contemplated from within, and from the exalted stand-point of the Divine centrality. Speaking figuratively, he may be leaf, or bud, or blossom, on the mighty Ygdrasil, that constitutes the totality of existence, and as such adequately separated for all the purposes of true vital growth and development from all other buds and blossoms; but the very life-power through which he subsists, and in virtue of which alone he advances through the successive phases of his pre-appointed evolution, from incipient bud to beautiful blossom and ripened fruit, is not only derived from the central vitality, but constitutes an integral portion of its normal and necessary circulation. This is not a new truth; on the contrary, it was adumbrated in all the old mythologies, being probably the underlying idea even of the ancient tree and serpent worship; while in later ages it looms out upon us in all the sublime grandeur, as we have said, of the Scandinavian Ygdrasil, and in all the transcendent beauty of Christ's exquisite parable, "I am the vine, and ye are the branches." But although thus in a sense familiar as a principle, to a certain class of specially cultured minds in earlier ages, it is obviously destined to undergo an expansion, and receive a force in its application from the discoveries of modern science that will exalt it from the place of a religious myth, playing only on the surface of the imagination, to a principle vitally operative in the depths of the consciousness; so that eventually men—not only the specially favoured few, but let us hope the great majority—will not only know and admit as an abstract truth, or a mystic religious dogma, but feel as a veracity of daily and hourly application—that they are one with God, the children of his spirit, the partakers of his life, the recipients of his power, the instruments of his will, and, it need scarcely be said, the objects of his love. Men with such a faith can never be orphaned or deserted, but will walk through the valley of the shadow of time despite all its dread spectres, consciously guided by Omniscience, and girdled by Omnipotence, fearing

no evil from all that the world can accomplish against them.

But such a relation of virtual and essential sonship to God implies an equally near and vitally operative brotherhood to man, the degree and character of the divine paternity deciding the nearness of the creaturely fraternity; for exactly in proportion as God is your father, man is your brother. This great truth, like that of the divine unity, is also being approached from *beneath*, that is, by the progress of physics, in this instance more especially, of medical science in its physiological, and, above all, its *pathological* department. Disease, more particularly that of the contagious and epidemic kind, has preached with effect, where the words of the churchman have fallen feebly, generation after generation, on the inattentive ear of wealth and greatness. Fever and cholera are powerful persuaders, for the death-knell of our beloved rings out between their terrible sentences, so that now the ill-drained village appeals with effect to the lordly mansion, and the moans of the stifling alley are heard amidst the green expanses of the aristocratic square, or the palatial terraces of the West End Park. Alas! that so sublime a truth should have needed so base an advocacy. But it is ever thus in the time-sphere, the seed requiring to be cast into the ground, amidst dirt and darkness, ere it can spring up as a beautiful flower or lordly tree into the superior sphere of light and glory. We suppose it need scarcely be said here, that community of disease is only the lower phase of human fraternity. Such a fact cannot stand alone. It implies much else, and, above all, community of moral distemper. Think you that the thief and the Magdalen can exist in a state of isolation? As well might you suppose that the poison from the serpent's fang could be confined to the member which he has bitten, or the malarious breath of the mortal pestilence which you have just inhaled can be limited to the lungs on which it first impinged. Society, we repeat is a *vital* organism, not a dead mechanism—a reproduction in the moral of the material unity of the physical sphere, both being but reflections of the higher —that is, the Divine unity, whence they have been derived, and of which they are, on their respective planes, a reproduction. But disease and vice are only the roots of this matter, which has nobler applications that lead up through knowledge and virtue, not only to the higher relations of man with man, but of manhood to angelhood, through all the ascending

gradations of spiritual existence, till we touch the throne of Omnipotence itself. The needs of the universe co-operate with the reformer. The demands of the heavens are in favour of human advancement; the meanest and basest of mankind being, despite all lapses, and notwithstanding many failures, twin brothers and sisters to the archangels of the empyrean.

Now here again, is it to be supposed that such truths can remain inoperative? No doubt they have been preached before, and that, too, by lips, for whose equal in simple and persuasive eloquence we must wait till the slowly lapsing ages shall again ring out the Christmas morn in Bethlehem. But they can now be advocated from a basis of demonstrated fact never previously within the cognition of humanity. They have advanced from the morally certain to the materially tangible stage of provable certitudes. Alas! that this, too, should be a necessity prior to their general acceptance and practical application. But let us clearly understand that the masses, high and low, still subsist preponderantly on the material plane, and so can be most effectually approached through the animal instinct of self-preservation, and their corporeal interest of health and longevity. These motor forces, too, are simply the root-forms of higher influences. The enlightened self-interest that clears a drain will ultimately erect a school, and he who clearly sees that popular crimes and ignorance are evils, will soon advance to a perception, that the absence of love is the presence of death, and that material, or even intellectual aid, where there is no true and heartfelt sympathy, as of man with man and brother with brother, is simply the blind working of social machinery, and not the beneficent interaction of a living humanity. All in good order, the material interests first, the intellectual next, and the moral, as the crowning glory of the edifice, last.

And now with this fatherhood of God and brotherhood of Man, especially emphasised as its fundamental doctrines of humano-divine relationship, what will probably be the other and necessarily harmonic, because accompanying and accordant principles of the religion of the future? And, first, we reply, that as a logical sequence to his Divine origin, will come the essential spirituality of man's nature, together with his inherent immortality. As a son of the Eternal, partaking of his Father's nature, he cannot die. To such a being, time and its trials are simply a school, whose discipline may be severe, but whose results must prove beneficent. No earthly father,

endowed with the requisite power for its prevention, would leave his son reprobate; and we may be quite sure therefore that, at the final restitution of all things—at the termination of the great eonic cycle of creation—no one sweet singer will be found wanting in the choral anthem of the redeemed. When that voice which fills the expanses of the universe shall have uttered "It is finished," all will be found relatively perfect, and so each supremely happy on his own plane; and this, too, not by special favour or exceptional affection, but in virtue of the all-pervading and righteously-exacting law of compensation. And for these doctrines, too, we shall find a basis in science—that fair interpreter of the will of God on the material plane. What are the moral teachings of the conservation of force? and we reply, Immortality. That highest of all forces known to us—a human consciousness, enlightened by intelligence and directed by duty, cannot perish, for its extinction would derange the balance of the universe, and imply the loss of a portion even of the Divine element—in truth, if we may be pardoned the use of so bold a metaphor, a mutilation of the Divine organism, whereof such a spirit must be, as we have said, an integral member. So the unerring and invariable law of cause and effect is adequate demonstration, that true vicarious suffering is impossible, and imputed righteousness simply a figment of the pious imagination. "As ye sow, so shall ye reap," is a truth to which the universe has set its seal, and to which nature bears her testimony, and whereto man's inner consciousness responds with a distinctness of affirmation, that leaves no doubt as to the meaning of the celestial oracle whose shrine is in the stilly depths.

And if these are likely to be its dogmas, what will probably be the ethics and the practical results of the Church of the future? With God, as the universal Father, and Nature, the bride divine, as universal Mother, marriage must be restored to its sacramental rank—nay, will become the chief and centre of all sacramental ordinances. Hence its character will be regarded as pre-eminently sacred, and its ties and obligations consequently as irrevocably binding. This, of course, implies monogamy, and the absolute purity of all the domestic relationships. But with the restoration of marriage to its rightful place as the supreme sacrament, comes the recognition of the father, with his proper prerogatives, as prophet, priest, and king of his own household, the unit substance whereof Kings

and Kaisers, Popes and Grand Lamas, are but the magnified shadow. And with this rehabilitation of the father must come the admission afresh, that the family is the true basis of all government, both spiritual and temporal, churches and nations being simply large households; this, in its practical application, implying that a moral and intellectual hierarchy will ultimately supplant our present territorial and hereditary aristocracies. Of course, with such a spirit pervading the Church and society, celibacy will no longer be exalted into a prominent virtue, although, as an individual and exceptional condition, it may not be unknown; and being thus in existence, will in all probability be both organised and utilised, thus avoiding the extreme monasticism of Rome and Lassa on the one hand, and yet providing against the chaotic uselessness of the unmarried, which, till recently, characterised our Protestant Churches on the other. Let us clearly understand that the Churches, whose priesthoods are necessarily celibate, thereby declare that they are still waiting for "the Bridegroom;" and hence, however pure and wise and holy, are still barren of their grander results to the world at large. Buddhism and Papal Christianity are still at their virgin stage, both of doctrinal and sacerdotal evolution; but we need not fear, they have now watched through the greater part of the night, and already the roseate tints on the eastern sky show that their bridal morn approaches, and with it the resurrection of humanity from the grave of materialism into the renewed life of a belief in God and immortality.

We have said that the faith of the future must be an evolution out of that of the past. It was ever so, for religions, like all other time-products, are normal growths, not sudden creations or catastrophic results. The history of religion has yet to be written. Even the data requisite for its effective composition are largely wanting; but were they at our command, the world is not prepared for the truth on this most important subject. It still believes in the miraculous as implying the supernatural, in the forms and circumstances conducive to the inauguration and early development of each new phase of the religious life of humanity. It confounds occasions with causes, and specialises the inspiration of particular prophets, not knowing apparently that all genius is divine, and every form of virtual seerdom eminently sacred. It must outgrow this childish stage of thought, that aggrandises the *meum* and minimises the *tuum* of supernal revelation; for the faith which

is impending, though more immediately European in origin, will be truly mundane in range and humanitarian in character; while in receptivity, it must be co-extensive with the area which it covers, and co-equal to the diversity it is calculated to supersede. Now this is only saying, in other words, that it must embody the exalted monotheism of Moses and Mohammed with the sublime purity, spirituality, and all-embracing love which constitutes the essentiality of Christianity. And it must so unite these with the advanced intellectuality and expanded thought of modern Europe as to cover and absorb, and, we may say, vitally assimilate the entire cultus of existing civilisation; and thus exalted by Semitic doctrine, and fortified with Aryan knowledge, it cannot fail to advance, conquering and to conquer, on the great Brahmanic and Buddhistic faiths of the farther East, which as already largely of Aryan lineage, it will not so much supersede as evolve into higher forms of manifestation. We here, indeed, strike the key-note of its destiny as based upon its character. As a true humanitarian faith, it will impinge on all local creeds, not as their enemy with denials, but their friend with affirmations —coming to them, not with the blasphemies of opposing error, but the blessings of higher truth, and so will find willing acceptance where its predecessors, whether of the Cross or the Crescent, were treated with careless indifference or scornful rejection.

Again, let not the foregoing remarks be too severely interpreted. Strictly speaking, every well-marked and distinctly pronounced race has usually had its own peculiar phase of belief and worship. Even this rule, however, is not without its exceptions, and these, it must be confessed, seem to have become more common and of greater significance with the lapse of time, and the approach of what, as compared with remote and pre-historic antiquity, may be termed these latter ages. The wide diffusion of Buddhism in the farther East, and the vigorously aggressive action of those twin-Judaic faiths, Christianity and Mohammedanism, on the remainder of the civilised world are instances in point. But the question is, are not some of the seeming diversities which loom out upon us at the dawn of the historic period apparent rather than real, superficial rather than profound—matters of ritual more than doctrine, and so attaching to the form rather than the spirit of the faiths of old? Thus, for example, did not tree and serpent worship prevail from Scandinavia to India; and

is it not still found from the Himalayas to Dahomey, despite all ethnic diversities, as of Aryan or Semitic, Caucasian, Turanian or Negroid specialities, among its various believers and followers? So, at a higher stage of development, have we not reason to think that the venerable Magi of Egypt and Babylon, the Brahmans of India, and the Druids of Britain, but more especially the two latter, were fragments of a venerable hierarchy—the sacerdotal celebrants of a faith that was already waning old when history commenced, and the orally-trained depositories of a lore that was dying out, when the art of writing came to the rescue for the preservation of its remains? Now, if one fundamentally identical faith could cover so large an area, when intercommunication was so slow and difficult, there is nothing impossible or even improbable in the faith of the future extending from Britain to Japan, with such modifications in ritual, and even in doctrine, as may suffice to adapt it to the mental constitution and traditional culture of the several peoples amidst whom it may prevail. More especially may this prove the case during that period of Aryan supremacy which has already commenced, and is now rapidly advancing towards its inevitable culmination.

We have spoken of ritual and doctrine as being adapted to the mental constitution of the races amidst whom they prevail. Some faiths are far more susceptible of this process than others. Christianity, for example, has proved far more pliable than Mohammedanism. It was Platonic in Alexandria, Mithraic and even Ophite among the Gnostics, and æsthetic in ritual and virtually polytheistic in doctrine at Rome, while it is fatalistic in dogma and altogether inornate in ceremonial at Edinburgh, and is now rapidly becoming rationalist in spirit and scientific in tendency throughout Germany and England. We suppose it need scarcely be said that it is the Aryan elements which it embodies that gives it this flexibility and expansiveness, the unavoidable accompaniments, we may remark, of its ever present freshness and vitality, and consequently the unmistakeable indication of its elasticity and susceptibility to growth and improvement. Now as the faith of the future will be virtually, this same Christianity yet more intensely vitalised, by the infusion of additional Aryan elements, it cannot fail to be characterised by equal or even yet greater adaptability to the varied requirements of the different ethnic groups of civilised humanity

amidst whom it is destined to prevail. We need not therefore trouble ourselves about the manner in which it will be clothed. Given the spirit, and the vesture will come of itself, in all the beauty and fitness wherewith nature delights to clothe her higher offspring. But as one stage of growth is ever an evolution out of another, and as the impending faith is to be an especially European phase of religious development, we would cite the ritual of the Catholic Church as being most likely to furnish a basis for the vesture and ceremonial of the Church of the Future, on at least its European area. This ceremonial is, moreover, of immemorial antiquity, antedating in its profounder elements, not only the Papal Church of the West, but the yet older, though mysteriously allied, Buddhistic Church of the East. As I have shown in my work on "Mesmerism in connection with Popular Superstitions," it is primarily of mesmeric and magical origin, being an exoteric adaptation to public worship of processes virtually potent in the presence of the initiated, to whom its ceremonies were profoundly suggestive of thaumaturgic practices, known in all their force and fulness only to the great masters of the occult, wherewith not only the East but also the West once abounded. Even rituals, however, like doctrines, are susceptible of growth, and there is no doubt that in the age which is approaching, a marked advance in beauty and impressiveness, in grandeur and solemnity, will be thus achieved. The childish, derived from barbaric times and peoples, will be eliminated, and its place supplied by all that a higher humanitarian inspiration may dictate as appropriate to a form of worship in which cultured intelligence will be present in greater force, and exercise consequently a more commanding influence than was possible under the faiths of antecedent ages. For this, extensive preparation has been already made. What is the Oratorio but humanity's assiduous pre-exercitation to the evolution of another and higher Gregorian chant for the religious service of the future. Even our progress in costume and scenic effects in connection with the drama, probably adumbrate, though faintly and remotely, yet grander and sublimer effects producible in the temple, under the guidance of a chastened taste and with accessories both of fact and associations nowhere else obtainable. We are here, indeed, brought to a consideration of the literature, art, and, we may add, science of the future, which, as integral parts of the higher culture of humanity, will each constitute an important pro-

vince of the expansive and all-embracing religious development of the next great era of civilisation.

Modern literature, like the government under, and the society amidst which it has been developed, is a thing of transition. As a fact, it is a compromise between classic models and present inspirations. Its authors were members of the various nationalities and descendants of the diverse races of the great Aryan area of the West, but for the most part, in place of evolving the thought-forms peculiar to their own ethnic type, and listening to the oracular breathings welling up from the stilly depths of their own souls, they submitted to the guidance of their Greek and Roman predecessors, whose works had constituted the class books of their youth, and to which, in riper years, they still looked up as the sole examples of supreme literary excellence. It is from this condition we are now emerging, although it would be as absurd to deny our partial subjection to the overshadowing influence of Classic culture, as to affirm that our law is independent of Roman precedents, or that our religion has been liberated from Jewish tenets. The truth is, we are not yet quite our own men, though in the process of rapidly becoming so. We are still largely pupils, not masters, in the art of composition. Slavery to the past, however, has its uses. Moreover, up to a certain point it is inevitable as a manifestation of that law of continuity, which applies to the intellectual as well as the physical sphere of existence and progress. So positive and powerful a manifestation of culture as that evolved under Roman civilisation could not fail to leave a lasting bequest to posterity, and in all probability we shall not thoroughly emerge from its overawing and, in a sense, dwarfing influence, until we have fully entered upon another era of equally positive imperial development, that which awaits us in the immediately impending future, with Britain as its especial site and the English language as its inevitable medium. And here we must remember that all true literature is but an expression of the profounder spirit of an age and people rendered vocal through their more gifted individualities, once recognised as prophets and sages, though now termed poets and philosophers, essayists, and men of letters. Now of this spirit, the practical religious belief of any particular time and place is a most important indication, and before saying anything more therefore as to the literature and art of the future, we will make a few additional remarks on, not the

doctrinal elements, but the spiritual tone which may be expected to pervade the Church and underlie the religious system of coming time.

And here the first thing which strikes us, is that under the religions of all times and peoples in the past, from the grovelling fetishism of Africa to the sublime monotheism of Judea, and from the tree and serpent worship of the ruder races in remote antiquity up to the most recent phases of Brahmanism or Buddhism in the present, there was ever a belief in the virtual potentiality of the supernal, not only as an experience of antecedent generations, but also of cotemporary saints and devotees. Now this *vital* faith, this practical and operative belief, not only in a living God, the same yesterday, to-day, and forever, but also in a circumambient spirit sphere of materially disembodied and immortal individualities, whether the souls of men or other orders in the celestial hierarchy, is the very element in which our religion is so lamentably deficient. Our angel-visits and miraculous occurrences and divine interpositions are all of the past. They are recorded in "the sacred volume." They are narrated in the Bible as exceptional occurrences in connection with prophets and apostles long since departed, and we comfort our unbelieving souls in their lifeless infidelity by the universally accepted assurance that "the age of miracles has departed." Taught by science that law is supreme, and knowing that law only in its operation on the purely material plane, we have come to the rather unwarranted conclusion that the more extraordinary events narrated in the Old and New Testaments were effected, not by the induction of higher or lower laws, of superior or inferior forces, without producing the slightest disturbance in the Orphic harmony of universal being, but by a suspension of the normal condition of things, and this, too, effected by an especial fiat of omnipotence. Let us confess the truth in this matter, the God of our more educated classes for some generations, has been NATURE on the plane of our sensuous perception, the God of Miracles being a mere *Deus ex machina* specially provided for a particular occasion, not likely to occur in our thoroughly rational time and respectable neighbourhood! Not that there is anything absolutely new in all this, for did not the members of the college of Augurs at Rome ultimately laugh in each other's faces while interpreting the omens—the Capitoline Jupiter waxing faint in his old age, as is the manner of gods as well as men, the only difference being that

the cycle of the former is somewhat longer than that of the latter. But what came of the laughter of the Augurs? Verily, the dethronement of Capitoline, and Latian and Olympian Jupiters, and ultimately the death even of "Great Pan," and the supercession of Scandinavian Odin, to make way for the greater deities of Zion and Calvary. It is ever thus. The educated and thoughtful few constitute the intellectual solvent, by which effete faiths, gradually sinking into popular superstitions, are ultimately disintegrated, the old skin, however, never being cast till the new one has been formed beneath it. Now, what are our modern rationalists but scientifically enlightened augurs, who smile while they interpret the sacred omens to the multitude, the speaker thinking one thing, and the audience apprehending another? And is it supposable, we say, that this can continue, that our scholars and men of science can accept one interpretation, and our masses believe another? Not for ever, we say. Root and blossom cannot be thus permanently dissevered. The sheep and the shepherds in the end move onwards together, though the latter may occasionally lead the former. We here touch on a great fact in connection with the higher culture of modern Europe. Our priesthood is already changing hands. We don't believe in our churchmen, but we do believe in our scholars and men of science. The former are regarded as respectable celebrants to be listened to on Sunday, while the latter govern our thoughts and regulate our enterprises during the remainder of the week.

We may glance at the new Mount, whence the next great world-sermon is to be preached. This is the press, whose preachers, unlike those of the old pulpit, speak with a voice whose echoes reverberate from the equator to the pole. Never before were men so privileged. Not as a figure of speech, but as an absolute verity, their words are no sooner uttered than they are multiplied ten thousand fold, and thus carried, not only to the hearths and homes of their own country, but also borne firewinged to the four quarters of the globe. With such resources at his command, the mortal man, while still clothed in his fleshly body, and limited by all the hindrances and restrictions of place and circumstance, is nevertheless able to sound an archangel's trump, that bids defiance to time and space, rousing not only individuals but nations from their slumber. It is true that, as yet, in no instance has the message been equal in weight and importance

to the means for its diffusion. But this supremacy of means in all departments, is a characteristic of our age of preparation, whose especial vocation it is to make the KING'S highway, and put wings on his lightning messenger. Let us remember that as the cotemporaries of an age of transition, we are in an especial manner precursors. It is our vocation to provide effective instrumentalities for the use of our successors. It is thus that we are liberating ourselves from those anachronisms in art which so ludicrously disfigure the works of the old masters, whose profounder inspiration nevertheless so far transcends our own. While from the same cause our theatrical costume and scenery that would have utterly astounded Shakespeare, as something transcending his most vivid conception of possibility in the matter of "properties," is made the gorgeous vesture of "trifles light as air," only intended to "tickle the ears of the groundlings" for a passing season. Our material resources and mechanical inventions are inexhaustible, but saving in the path of utility, we yet lack the genius of other ages to apply them to the higher purposes of human existence. We are in all things cyclopean labourers at the foundation, on which later and more favoured generations may be privileged to rear the superstructure. And to this, literature is no exception. Its printing-press contrivances and its postal arrangements are altogether unexampled and unique, yet its messages thus heralded, are insignificant as compared with those of the master-spirits who moulded the ages when no such means were at their disposal. But we need have no fear. Such appliances for promulgation are unmistakeably prophetic of the value of the oracular utterances to be thus communicated to a listening world. With such appliances in the front, we may be quite sure that more than Sinaitic thunders and gospel dispensations are in the rear, for whose advent, therefore, we may well wail in that faith and patience which seem to be a necessary part of the discipline of humanity in the vale of time.

Whether we look therefore to religion, literature, or art, what we lack is obviously a grand inspiration. The old fountains are running dry, the new ones have scarcely commenced to flow. Living in an age of transition, we find the slowly ebbing life of the past scarcely sufficient for our higher necessities. Born between two great days of faith, we have largely lost the sunset glories of the one, and as yet scarcely rejoice in the matin splendours of the other. Such

a position is fatal to mediocrity while revealing the sublimest possibilities to a true master-mind. The thrones of the world are virtually vacant. Dead forms and empty ceremonies fill the place once held by living men and potent systems. The moral machinery of society moves on, not by vital force, but use and wont. What wonder, therefore, that a wail of agony and a cry of despair pervade so much of our more earnest literature. Why should not Jeremiads of woe sound through the streets of the new as once in those of the old Jerusalem, for behold the night has come, and our BRIDEGROOM tarrieth. What we want is the sound of the resurrection trump—the voice of a prophet that shall make the dead bones of the past rise up and live. And why should we fear? Is not the strong cry of our soul's agony potent now as of old? A world's necessities never plead in vain. The saviours of the past are our vouchers for those who are to come. God, we repeat, is the same yesterday, to-day, and for ever, and humanity holds as intimate a relation to him now as when Moses promulgated the law, and Christ uttered the beatitudes. We would not detract one iota from the truly colossal vastitude of these sublime masterminds, or in any measure undervalue the greatness of the work they achieved. But we affirm they were men, and the competences of humanity in the past are assuredly a safe admeasurement of its aptitudes for the future. What man has done, that man may still prevail to do. Shall seed time and harvest return at their appointed season in the material, and yet fail in the moral world? Do we despair of the flowers of spring or the fruits of autumn, because we chance to be surrounded by the snows of winter? Here then is the reward of knowledge; it is a barrier against utter despair. Admitting that it is night, we feel assured that the morn approaches. Seeing that the sun is eclipsed, we know that the darkness, though it may amount for a moment to totality, is not for ever.

We have spoken of *dead* forms and *dry* bones. These are scarcely figures of speech. Death is the key-note of civilised humanity's universal condition. Our religion, our government, our literature, and our art, and in one sense, even our science are dead in their outer forms, though all are intensely vital in their inner spirit. Everywhere there is life stirring beneath the ribs of death. It is as we have said, a world lying in the temporary slumber of the grave, and awaiting only the sound of a resurrection trump, to arise renewed in strength

and beauty for another era of growth and progress. Let us now, however, descend from those generalities into a few detailed specifications. Our religion is the bequest of the latter days of Hebraic and Classic faith, uniting at the decline of ancient, and the rise of modern civilisation. It is the child of a mighty marriage, having the Semitic East for a father and the Aryan West for a mother. As a product of such forces it could not fail to prove an advance on every popular system of faith and life previously promulgated. We say popular, for it embodied much of the higher teaching of the Essenes, as the representatives of Oriental theosophy, and combined this with many of the grander truths of Platonism, as the great school of European philosophy, and presented the digested result, simplified, yet sublimated, as the appropriate pabulum for the mind of Europe during the next era, that whose steadily approaching end we are now witnessing. Its great vocation in the divinely-ordered scheme of human progress was not so much the evolution of new truth, as the authoritative promulgation of grand and soul-sustaining veracities, whereby the many became inheritors of the one carefully concealed wisdom of the few. Thus, without exaggeration, it may be defined as the priceless bequest of all antecedent culture, the higher and purer elements of antique life, finally crystallising into this beautiful form, under the divinely-inspired utterances of Jesus of Nazareth, on whose thorn-crowned brow the finger of destiny has inscribed in characters of everlasting light, THE MESSIAH—that is, the great master-builder, arch-prophet, and God-appointed promulgator of the initial phase of Christian development.

Now it was unavoidable in the order of progress, not only that the ceremonial of such a religion, so originated, should undergo considerable modification with the lapse of time, but that even the very forms of thought in which, as a definitively expressed creed, it had been embodied, should be recast. Let us remember that the vesture of all time-births is temporary and adaptive, not final and absolute. The Christian elements extant in the Gospels, have been very properly moulded by every Church to suit the moral and intellectual requirements of her own time and people. Let us not misunderstand these things. The decrees of Popes and decisions of Councils do but mark the successive stages of creedal development thus formulated. Well did the Great Master compare "the Kingdom of Heaven"—that is, his system—to a grain of

mustard seed; for the gradual unfoldment of the Christian scheme, whether as a creed or an ecclesiasticism, has been effected strictly in obedience to law, like the growth of a tree, whose successive stages of evolution are accomplished, not as accidents, but in fulfilment of a pre-arranged design—that is, in the gradual realisation of the divine or archetypal idea on which it was formed. And are we to suppose that this process of growth has been arrested—in other words, that the work of moral creation has ceased? This were to affirm that the spiritual life of humanity, in one of its most important provinces, had been suspended. Rather let us admit, from the indications of vitality and growth everywhere manifest, that this spiritual life was never more active and energetic than at present. No doubt its force is more manifest in analysis than synthesis, in pulling down than in building up, the providentially-appointed vocation of all, except the very highest order of cotemporary minds, being the destruction of old error rather than the proclamation of new truth. But it is ever thus in the inevitable sequences of things. We must put the old Phœnix into the fire ere the new can emerge from her ashes. It is appointed even unto faiths, that they shall die ere they can undergo a resurrection. Our Phœnix is now in that fire whose flames were fed by the works of Hobbes and Spinoza, Hume and Voltaire, while her death-chant mingling, if we could only hear it aright, with the Orphic harmonies of the universe, was sung by Goethe, and Byron, and Shelley, whose terrible blasphemies were but the voice of the universal Christ in the dark hour of his expiring agony, shrieking on Calvary, "My God, my God, why hast thou forsaken me?"

We have passed this nadir. The shadow of our eclipse is no longer one of totality. We now know "the blackness of darkness" was not for ever. Already the dayspring is visible, not as of old in the East, but the West, where the roseate dawn of another morning is mantling above the intellectual horizon. Our true master-minds, like mountain-tops, are even now aglow with the ruddy splendour, or suffused with the golden light of that rising sun, whose advent will constitute the beginning of another spiritual era in the religious history of mankind; and as the terrestrial morning, while being gradually revealed in its beauty and power, awakens all things to life and, in a sense, devotion, so that the opening flowers upon a thousand plains swing their fragrant censers simultaneously in the breeze, and the cheery birds in countless

woodlands, as with one accord, raise their matin anthem to the skies; while man, their true hierophant, also places his morning sacrifice of prayer and praise upon the universal altar; so, when the moral sun shall have arisen will all things re-awaken as to a new life. Then, in very truth, will the poet and musician be inspired with a new "song of degrees," a fresh "psalm of life;" and the artist will be permitted to reveal to us yet higher forms of beauty than those of old; while the man of science will be privileged to walk, not through a mere factory of forms or laboratory of changes, but adown the mountain-pillared aisles, and beneath the star-gemmed canopy of God's great temple of living worlds, filled with the evidences of his wisdom, and peopled by his beloved children, the partakers of his spirit, and the participants of his glory.

LITERATURE OF THE FUTURE.

Let us endeavour to trace in anticipation some of these expansions of thought and triumphs of intellect, the befitting and inevitable accompaniments of that impending development of the religious idea, which we have been just contemplating, and let us commence this prospective review with some remarks on literature, whether in its past, present, or probably future aspect. And here we would point to some fallacies still cherished on this important subject, even in Anthropological circles. We allude to the groundless supposition, that by a study of existing poetry, philosophy, or history, as they are found at present in a purely oral form among the inferior races, we can ascertain their character as developed by Caucasian man, prior to his discovery of the art of writing. There could not be a greater mistake, for such a conclusion is based on the groundless supposition, that the Turanian, or Negroidal brain of an Esquimaux, or American Indian, an Australian or South Sea Islander, is competent to the same achievements as that of a Semitic or Aryan of high lineage, favoured with all the advantages developed during the earlier ages of monumental civilisation. Even hypothetically, and on *á priori* grounds of reasoning, such a supposition is obviously untenable. But we do not need this, for Sanscrit literature is an instance in point, affording adequate evidence of its absurdity. We now know that not only the Vedic hymns, but also the Shasters, and many of the Upanishads, together with the grammar of Paniné, were all composed prior to the

use of writing among the Eastern Aryans. While even the Iliad of Homer also affords internal evidence of its priority to all written compositions amongst the Greeks. And if we can depend upon the voice of tradition, combined with the statement of Classic writers, the great body of Druidic learning was likewise sedulously preserved in a purely oral form. The truth is, that what we term primæval civilisation apparently evolved all the elements of higher culture, under the conditions of merely oral transmissions. The fundamental ideas of its sublimer theosophy, the elemental principles of its profounder philosophy, and many even of the more beautiful forms of its higher mythology, were apparently originated prior to the age of written records. Now we find at present nothing comparable to all this among the outstanding and belated remnants of the lower types still devoid of the art of writing. In truth, if the principles of Anthropology, and the facts in relation to racial type, which it has embodied, are of any value, the primæval civilisation of both the Aryan and Semitic divisions of the Caucasian peoples must have been largely *sui generis*, like their type, and the only real approximation to their higher culture now extant will be those fragments of it still remaining among mystic sects like the Sufis, or primitive tribes like the Tuaricks or Bedoweens, although even in such instances, we have reason to believe that the most archaic thought-forms still extant have departed widely both from the grandeur and simplicity of early ages. The truth is, the era of oral tradition for the highest races and the most advanced nations has been left three thousand years behind, and we need not expect to find an Iliad among a people whose very princes have to maintain diplomatic intercourse solely by verbal messages.

Now it was the theosophy and poetry of this age of child-like simplicity, yet, of Titanic grandeur of thought and imagination, that furnished the noble elements of the earliest literature. Happily, as we have said, some near transcripts, not altogether fragmentary or confused, of this time of the early giants still remain in the Vedic hymns, the Homeric poems, and perhaps, to a certain extent, in the older litanies of the Avesta. For the true spirit of its profounder tuitions, however, we must look rather to the *systems* of thought and belief which it has bequeathed to us than to its actual works still extant. The latter were obviously, from their very nature, largely popular and exoteric, while the former

may perhaps dimly reveal to us somewhat of the deeper wisdom of those grandly inspired saints, sages, and prophets, who constituted the intellectual hierarchy of remote antiquity, and formed its collective mind into that vastness and sublimity, which found expression on the one hand, in the pyramids and massive architecture of Egypt, and on the other, in that mythology of which the Icelandic Sagas provide us with the latest echo. Now, these systems, extending in India from that embodied in the Upanishades down to the later developments of the Sankhya philosophy, and in Greece from the Pythagorean to the Platonic, and even Neo-Platonic schools, when thoroughly analysed, may yet reveal to us many of the elements of the higher primæval culture of at least the Aryan division of the Caucasian race. Thus adjudged, it would seem that the earlier generations were men of few but grand ideas. With far less collective knowledge than what has accumlated in later times, their native mental vigour was not weakened by diffusion over too large a surface or confused by too great a variety and diversity of apparently conflicting data. It was their vocation to lay the cyclopean foundations of the great temple of intellectual culture, and hence their thoughts were, very appropriately, few but massive. Thus, in mental constitution, they were the very opposite of a modern specialist, whose microscopic accuracy in relation to the details of a department is so often accompanied by proportionate inability to grasp the totality of any one subject, more especially in the remoter bearings and subtler connections. The ancient sages mastered their knowledge in place of being oppressed by it. Hence they were wise rather than learned, and as a result, retained the normal balance of their mental endowments. In other words, their normal nature retained its appropriate supremacy over the intellect, and their powers of thought and imagination duly dominated their faculties of cognition. We see the remnant of this condition of things even among the intellectual master-minds of the historic period, the mental constitution and attainments of a Plato relating him much more nearly to antique universality than modern specialism.

Now, it was inevitable that, with such elements and such teachers, the literature of remote antiquity should, for the most part, be grand and massive, that is, profound and vast in thought and exalted in purpose, dealing with sublime themes and leading to momentous conclusions. Elegant inanity was

then simply an utter impossibility. Author and reader were alike in earnest; the former to communicate, and the latter to receive the truth. The prehistoric age of Synthesis, that built up the great inflectional languages, had not yet expended its force, and men still founded their systems on massive blocks of thought, like the great master builders of a yet remoter antiquity. These inherent qualities of greatness and power characteristic of the higher literature of early ages down even to the Classic period, were still farther enhanced by the conditions of transcriptions. For many centuries, and probably even some millenniums after the discovery of writing, frivolities perished as they were uttered, not being deemed worthy of the costly preservations provided by manuscripts. The fan of time thus winnowed the chaff from the wheat, if not more effectually, at least more rapidly than at present, the products of truly commanding genius being then alone assured of immortality. Virtually, no doubt, these are still the conditions of literary composition, the preservative power of printing notwithstanding; but whether through the instrumentality of oral or written transmissions, they operated with more directness and efficiency than at present. After making every allowance for this, however, we must come to the conclusion that the literature of antiquity was written for professed students rather than "the reading public," and as a result possessed a vigour correspondent with the strength of the minds that originated and the earnestness of those that received it.

Contemplating the subject anthropologically, there is also another element that cannot here be wholly omitted; we allude to the comparative purity of race among both the Aryan and Semitic communities of both historic and prehistoric antiquity. This question affects the forms not only of their literature, but also their art. As we have already remarked in previous portions of the present work, the Hebrews may be regarded as the highest, and therefore the representative type of the Semites, and the Greeks of the Aryans, and we know that the theology of the former, and the literature, art, and philosophy of the latter, are among the finest products of their respective races. Now, we have reason to believe that similar ethnic conditions, though perhaps somewhat less strongly emphasised, attached also to the Eastern Aryans of Iran and India, as well as to the Celts and Teutons of Europe. And we also know that these conditions underwent consider-

able deterioration through the wide-spread invasion and immigration of the ruder races which occurred at the collapse of Classic civilisation. Hence, the thought-forms of the middle ages, in all provinces save its ecclesiastical architecture, were less pure and unitary than those of the previous era. Like the mingled race that originated them, they were composite, and bear in their very elements unmistakeable evidence of the diversity of racial type whence they were derived. It is from this, as already observed, we are now emerging, like a new creation from amidst the chaotic debris left by the ruin of that which preceded it. But we are emerging amidst circumstances and under conditions to which we must now direct attention.

We have said that the age of oral tradition and, we may add, of monumental civilisation, was pre-eminently one of Synthesis. Men then believed and worshipped. They adored their gods, revered their priests, were loyal to their kings, and proud of their nobles, nothing doubting. In accurate correspondence with this, they accepted their faith and received their philosophy on authority. Criticism, and consequently scepticism, were alike unknown. Everything, whether systems of thought and belief or social and political institutions, was built up. It was the great era of edification. Not that theological mutation and political change were then unknown. In the former sphere, for example, the Zoroastrian had superseded the primal Aryan faith, as preserved in the Vedas, over the entire area of Iran, the Jovian also succeeding to the Saturnian faith in Hellas prior to the advent of the historic period, while empires also continued to rise and fall, but rather by foreign conquest than domestic revolution. But that process of critical analysis in regard to doctrine and of social and political disintegration in relation to institutions, which is so characteristic of our age, was then virtually unknown. The profounder spirit of earlier ages, in accordance with what may be termed the deeper and inner life of humanity at that time, was reverential and devout, while that of our time is pre-eminently iconoclastic and destructive. Living in an age of transition between the traditional theology and hereditary governments of the past, and the immediately inspirational faith and spiritual hierarchy of the future, our literature, as the formulated expression, more or less effective, of existing thought and feeling, bears obvious traces of the fragmentary and conflicting systems of belief and philosophy

with which it is cotemporary. Yet even here there are grounds of hope and evidence that "the twelfth hour of the night" is not only long past, but that the day-spring is at hand. With an immense and almost overwhelming mass of merely popular literature, the green garbage of the season, and with another huge province of mere compilation, both characterised not only by the utter absence of all true force and originality, but by slovenliness in style and the manifold imperfections necessarily attendant upon haste in composition, there are two other divisions immeasurably more hopeful, that of earnest and profound scholarship and that of equally earnest and inspired thought; the former sounding the resurrection trump of the past, and the latter proclaiming the approaching advent of the great day of the future. Philology, archæology, and historic criticism, are among the instrumentalities of the former; and the recovery of many apparently lost languages, and we may almost say literatures, and the resuscitation of much of the forgotten life of humanity, are among its first fruits and results. The process of striking the roots of intellect downwards is doubtless preparatory to the next and more radiant one of shooting its buds and blossoms upwards. Not but that the one is as essentially vital as the other, for the scholarship which synthetically reconstructs the past is nearly as creative as the poetry which reveals the future, each being a normal product of the same life force, acting through the law of bipolarity in diverse directions, though it demands perhaps a deeper insight and a profounder knowledge to detect the former than to observe the latter.

It would be presumptuous to attempt to pass final judgment on the literary master-spirits of our own time. Men have ever been proverbially blind to the glory of the prophets who were their cotemporaries. Without then going into details or quoting individual instances, we would say that the radical want of our time is a great inspiration. As already remarked, we are in an age of transition, and thus, perhaps, among other things, lack that definitiveness of aim, and even that fixity of purpose, which commonly attach only to men in a well-defined era. The greater writers, even of the eighteenth century, that period of terrible dilapidation, knew well what they were attempting, namely, to destroy the existing institutions and disintegrate the ruling thought forms of society. Not, perhaps, a very exalted function, but one nevertheless inevitable, as a precursor to that higher period of re-edifica-

tion on which we are now entering. What we now witness is the commingling of the two missions, that of destruction in correcting the traditional errors and reforming the *effete* institutions of the past, and that of reconstruction in the proclamation of new ideas, which, however, have not yet become sufficiently potent or practical for the effective reorganisation either of the Church or of society. Thus we are between the night and the morning, the shadows of the former still commingling with the slowly but surely dawning radiance of the latter. Hence, our trumpets give out an uncertain sound. We do not exactly know what we have to say. But such a stage of indifference is necessarily temporary, and must at no remote period be exchanged for one of clearer insight and stronger convictions.

There is also another element, present and prospective, in relation to literature, which must not here be lost sight of. We allude to the unexampled diffusion of its products, and consequently the present power which it places in the hands of a true master-mind for the enlightenment, elevation, and guidance of his fellow men. There was never anything approaching to this in the previous history of the race. It is a unique condition, and must eventually be followed by results proportionably unexampled. With such resources at his disposal, a master-spirit equal to the opportunity and adequate to the necessity cannot fail ultimately to arise and wield the intellectual sceptre of humanity. We are here, indeed, brought to another phase of that surely impending and dominant event to which we have already frequently alluded, namely, the approaching advent of the imperial age of the future. As we have said, the railway is diminishing and the telegraph is in a sense annihilating space. As a mere obstacle to inter-communication, distance is daily losing its significance. The thinker in his study can now speak simultaneously to the four quarters of the globe, and although he may not yet have obtained an inspiration altogether worthy of so sublime a position, this in due time will doubtless be vouchsafed. In the providential government of the world, agencies imply an intelligence competent to their use, just as a clear evolution of means distinctly foreshadows the end to which they are to be applied. Now, such agencies as the press and the post-office, the railway and the telegraph, while they imply an unexampled diffusion of crude knowledge among the masses, equally imply unprecedented power

on the part of the thinker, who does their reflecting for them. Here we are thrown back on the conclusions arrived at in an earlier part of the present work, namely, that it is only an exceptional few even of the higher races, who attain to the true standard of a rational and *quasi* creative humanity, capable of evolving and formulating their own conclusions, or of rearranging the data acquired by experience into fresh combinations, through the inspired action of a plastic ideality. In other words, it is only a rare and exceptional mind that can exercise the function of sage or poet, chieftain or prophet, to the remainder of his race. Now, hitherto such beings when they arose, found themselves in a world of stringent limitations. Gautama and Christ spoke orally to a few faithful disciples. Their words of fire, that consumed the past and founded the future, demanded centuries for their diffusion, and this, too, under difficulties and obstacles which ensured considerable practical modification in their doctrines. However direct and personal their action on their more immediate disciples, their influence on their remoter converts, whether separated from them by time or space, had necessarily to be exercised through media not always competent, and sometimes unintentionally distorting. Such moral suns, however great and glorious in themselves, had of necessity to diffuse their celestial radiance over a world lying figuratively in darkness and in death, through many clouds, that not only absorbed but occasionally discoloured their light. Now, on the contrary, they shine, or will hereafter shine, directly and without distorting intervention on the great body of their disciples. We doubtless see this process at present only at its merely incipient stage. The great body of the people, even in the most civilised countries, are not yet educated up to the point of being directly within the influence of a true master-mind, even when he writes in their own language. They would still want his phrases interpreted and his ideas adapted to them. But in addition to this, there is also the comparative isolation produced by diversity of lingual media. The next great world-sermon will no doubt be preached from the mount of the press, and its words, like moral thunderbolts, will be borne fire-winged to the very extremities of the earth. But it will nevertheless be uttered amidst the Babel confusion of many tongues not yet practically swallowed up in the predominant sway of one imperial language, although in the already mundane diffusion of the English speaking peoples we see a

most significant indication of the advancing advent of what will prove virtually the universal language of civilised man.

We have spoken of the priesthood of letters. This was not a mere figure of speech, for the true author ministers at the altar of intellect. We might, perhaps, have gone yet farther, and termed the master-spirits of literature PROPHETS, for there can be no originality without insight, and there is no insight save through the gift of seerdom. The world, however, is not prepared for these higher truths. It believes in the sanctities of the past, but not of the present. East of the Indus it accepts the Vedic hymns, and west of the Jordan receives the psalms of David as God-inspired productions, but dares not even to anticipate the returning flood of living thought, laden with yet richer argosies of light and glory. It lacks adequate faith in the law of the epicycle, and so cannot attain to a conclusion so consolatory and sublime; and, perhaps, is not for the present without justification in its despondent scepticism, for the radical want of the present, and consequently the arch-mission of the future, is the sanctification of intellect. We here touch the keynote of the coming age of thought. From a variety of causes, the chief of which, however, is the essentially and almost exclusively moral mission of Christianity, literature and science are in a sense alien to its character and almost foreign accessories to its civilisation. It could scarcely be otherwise. At the collapse of classic and, we may say, ancient civilisation generally, the world was one vast Augean stable, on which God, in his all wise providence, saw fit to let in a purifying flood of vigorous barbarism. This, however, alone would not have proved adequate for the moral regeneration of peoples so utterly lost and, we may say, dead in trespasses and sins. This demanded the vitalising and purifying influences of Christianity, exalted into apparently undue predominance over every other form of culture, not simply for an age but a millennium. The end has demonstrated the wisdom of the means. Christendom is the result, whose condition morally, intellectually, and politically is so unquestionably superior to that of every other religious area, that, as we have already remarked, the hopes of humanity for the coming era largely depend on the discoveries it has made, the resources it has developed, and the general culture to which it has attained.

We may now then, perhaps, begin to understand the essential character of that great movement of the European mind,

known, according to its various phases, as the revival of letters, the reformation and the inauguration of experimental or inductive science. It was the long-postponed though inevitable reaction of Aryan intellect against the undue dominancy of Semitic sentiment, and, like all other moral and physical oscillations, went to an extreme in the direction opposite to that from which it started. It reached this towards the end of the eighteenth century, culminating intellectually in the philosophy of Hume, the literature of Voltaire, and the science of D'Alembert, while politically it exploded in the French Revolution. We are now on the return road, although as yet our movement is slow, and the results, in the way of re-edification, we have achieved but small. Still our line of march is distinctly marked, and the goal whither we are tending is already apparent. Our science is to become profounder in spirit, more reverential in tone, and more worshipful in attitude, constituting virtually the religion of nature, that is the adoration of the Supreme under one of His manifold aspects of temporal manifestation, while our literature, at least in its higher phases, will reassert not only the supremacy but the sanctity of genius. Having, through its critical scholarship, that fan of the spirit, winnowed out the chaff of error from the dead letter of the past, this, like the selected seed corn of a past summer, will be sown afresh in the souls of men, and spring up again as a preparation for the great spiritual harvest of the future. Again, let not these utterances be regarded as mere figures of speech, for they are the vesture, if not of stern facts, then, at least, of sublime truths. They are simply the annunciation, through comparatively detailed instances, of the great principle of the epicycle, that the past is the mirror of the future, the forces which have produced the one being fully adequate to the evolution of the other.

Now, it must not be supposed that this sanctification of intellect, implying its devotion under a profound sense of duty to the highest and holiest purposes, involves anything strained or abnormal in its action. On the contrary, it is its isolation, as at present, from the dominant influence of the moral sentiments, which is the really exceptional condition. For let us clearly understand that however we may divide and subdivide the human mind into separate provinces for our own convenience in speculation, it constitutes in reality an integer or whole, like the organism to which it is attached, whose several members co-exist under the necessary condition of pro-

found relationship and interaction. In truth, as a matter of experience, it is often found that to abrogate the supremacy of the moral principles is simply to enthrone the passions, the forces intended to act only as motors under the guidance of the higher sentiments, thus assuming the rule, like horses, escaping from the reins of the charioteer—and but too often with the same result. We may now then perhaps begin to understand the present position of literature and science in their relation to religion, and, we may add of all three, to the entire cultus of modern times. Our religion, in so far as it is derivative from Semitic sources and mediæval traditions and institutions, is almost purely, and, we may say, exclusively moral; while conversely, our literature and science, as simply Aryan products, are almost as exclusively intellectual in their essential character and their predominant tendencies. The unconscious effort of the last three centuries has been to fuse these diverse, though by no means discordant elements into one harmonious whole, which would constitute the grand epicycle of ancient, or, shall we rather say, primæval culture under which all higher knowledge was esteemed sacred, when the priesthood of letters, and we may say of such science and art as then existed, were members of the same holy brotherhood as the celebrants who served at the altar, and, we may add, the seers who uttered the oracles.

We have spoken of art, and may say that this too, like much else that was once sacred, has now become largely secular under the purely intellectualising, and, we may add, utilitarian and materialising influences of modern times. The first architects built temples as the earliest sculptors carved gods, the palace of the king and the statue of the hero being afterthoughts. Let us distinctly understand that there is no inspiration for the poet, the artist, or the musician, equal to that afforded by religion. Compared with this, even the patronage of princes, sinks into comparative insignificance. The principles thus succinctly enunciated have been again and again ultimated into facts, whereof history and archæology combine to preserve the record. Now we are fully aware that there is a school of thinkers, numerically powerful as regards their following, who fancy that we have emerged into a new age, so radically diverse from every other, that the laws of social progress and intellectual development which attached to antecedent times are altogether inapplicable to our own. But such a conclusion, it need scarcely be said, postulates the

arch-fallacy, that there can be a breach of continuity in the collective life of humanity—in other words, that the present can be dissevered from the past, in place of being a normal evolution from the conditions it provided, and, indeed, we may say, a farther expansion of the germs which it has bequeathed to us. The fallacy to which we have alluded arises from contemplating a small arc to the exclusion of the remainder of the cycle—that is, regarding the special characteristics of a generation or a century, as the typal totality of an era. We are now passing over the arc of transition, which terminates one cycle and inaugurates another, and as an inevitable consequence are largely governed by a revolutionary spirit and accompanied by events implying a predominance of the forces conducive to mutation. But so far from such a condition of things being distinguished by permanence, it is pre-eminently transitory, constituting, indeed, only an intervening link—largely of negation—between two positive eras of affirmation. Now, positive eras are essentially spiritual, and so we may add æsthetic in culture and tendency. Hence, every great religion has developed not only its own style of architecture, but also of accompanying painting, sculpture, and, we have reason to believe, music. We know that the Catholic Church did so, following thus in the path of the Olympian, or Classic, which preceded it, and, we may add, of Buddhistic, Brahmanic, and Osirian creeds of yet remoter eras or areas. And are we to suppose that the laws, in virtue of which these strongly marked phases of humanitarian culture were developed, have been suspended? This were, indeed, to postulate arrestment in the action of that interior and higher sphere of causation, whereto we owe all those phenomena which constitute the subject matter of history. Let us repeat, that what has been will be again, under superior conditions and on a higher plane, a new development of art not excepted. It would be altogether premature to attempt to predicate its style. We can only affirm that this will be the outcome and expression of its inner life, and so like all other bodies, the appropriate vesture of its spirit. But that spirit must be pre-eminently one of light and knowledge; for, as we have remarked, the approaching era will have as its mission pre-eminently, the sanctification, and with this the higher development of intellect.

The present is, in relation to art, most obviously a period of preparation. In architecture, we have as yet no style of our own; but we are recovering not only a mastery of the prac-

tice, but a knowledge of the principles of manifold styles—our rich and varied inheritance from other ages. We can now at our pleasure reproduce a Gothic cathedral or a Grecian temple, although in any variation from, or adaptation of, either to the special requirements of our time, we generally manifest a mortifying incompetency, indicative rather of the boldly imitative power of the pupil, than the inspirational originality of the master. We have, however, at our command two kinds of material, from the use of which, in consequence of their then scarcity, the older architects were virtually debarred; we allude to metal and glass. These have already been employed on a colossal scale in the Crystal Palace and similar edifices, which are probably the rude germ of at least one style of the architecture of the future. This or any other style, however, we must repeat, can only be fully and effectually evolved under the grandly sustaining inspiration of a new faith, demanding a temple in accordance with, and so an architectural expression of, its principles, like York Minster and the Parthenon in their relation to the Mediæval and Classic creeds of former generations. In any speculations on this subject, however, it should be remembered that the coming age is one not only of origination, but also of resurrection, so that the architects of the future will not only have a greater diversity of materials, and more powerful mechanical appliances at their disposal, but also a greater variety of ideas at their command than the great master-builders of any former era whereof history gives us any clear cognisance.

Somewhat similar observations may be made on painting, where we commit far fewer errors, but are, nevertheless, sustained by inspirations very inferior to those of the old masters. We could not now be guilty of their terrible anachronisms. They could venture to represent architecture that was never built, costume that was never worn, and manners that never prevailed, to say nothing of vegetation that never grew and animals that never existed. We have now very carefully amended these things, and so have attained much more nearly to what must after all constitute the basis of any correct and permanent system of representative art, namely, precision in the reproduction of the forms of nature. In a paper on "Art in Relation to Comparative Anthropology," contributed to the *Anthropological Review* for January, 1867, I have endeavoured to show that even here there is room for improvement in the more accurate representation of racial types, and the more

correct reproduction of physiological characteristics. These, however, are matters of detail. The radical want, both in sculpture and painting, as in architecture, is a grand inspiration, only to be obtained, as we have already remarked, at the advent of a new age. In our higher statuary we are still dependent on Classic conceptions. Our ideals are as purely Olympian as in the days of Pericles. In painting we halt between the historic and domestic, and in both are intensely real. This is only saying that we are great in the little. As executants we are admirable. Our details are unexceptionable. In the reproduction of facts we, in very truth, "hold the mirror up to nature." We lack nothing but ideas, that is, the power of conception, which will infallibly well up as of old from the exhaustless depths of our divine humanity, when these have been duly stirred by the living breath of a new faith, that will close our wintry desolation in the verdant foliage and fragrant blossoms of another spring.

It is in music alone, among all the arts, that we may be said to have as yet inaugurated the new era. In the grandeur and sublimity of the oratorio, we may already hear the far-rebounding echoes of the mighty Future's steadily advancing footsteps. In this glorious prelude, as in the Orphic harmonies preceding a new creation, the vastitude and power of the coming age of higher thought and nobler faith, are already imaged forth to duly susceptible minds capable of interpreting such a sublimely symbolic utterance. It is the voice of prophecy clothed, not in human words, but celestial melodies, and so speaking to the dwellers of time in the language of eternity. There is, doubtless, a profound fitness in this precedence of the sweetest and most spiritual of the fine arts, and in the glorious promulgation through it of God's promises to men. No other medium would have been adequately humanitarian. Music speaks in the universal tongue, special to no time and confined to no area, and so constitutes a peculiarly appropriate instrumentality for the annunciation of an approaching age and faith more nearly mundane in character and influence than any which have preceded them.

It will be seen from the tenor of the foregoing remarks that we anticipate a spiritual, and with this a physical, moral, political, and intellectual regeneration of mankind, this impending movement being one not only of growth but also of resurrection, as involving not simply an advance into new and untried domains of culture, but also a recovery of others long

since virtually lost. Without this bipolar action the progress achieved would be partial and imperfect, and so fail to cover the entire needs of existent humanity. Such a crisis is no doubt due in the course of events, which have been steadily ripening to a great and universal, or, as we have elsewhere expressed it, mundane and humanitarian crisis. That we may fully understand our position, then, with its responsibilities, let us here summarise the conditions and forces by which we are surrounded, and so endeavour to estimate the results they are calculated to produce—that is, the state and prospects of mankind at the inauguration of the new era now impending. On the ethnic or physical—that is, organic basis, we have the very important fact of Caucaso-Aryan supremacy and leadership, insuring intellectuality as the dominant feature of the cultus of the coming age. Then we have the universal and synchronous effeteness of all existent faiths, that effeteness being, humanly speaking, hopeless on every area, except that of Christendom, where, consequently, the regenerative action in relation to religion may be expected to commence. Now this area being thoroughly Aryan, cannot fail to impress its dominant ethnic character on the faith of the future, which will consequently be less Semitic than the Enropean creed of the present and nearer past—that is, than the existent phase of Christianity. But such developments as those of which we are now speaking imply no breach of continuity, and consequently the new faith must be an evolution out of Christianity, produced in part by the absorption of those elements of Aryan culture, artistic, literary, and scientific, which have grown up, if not under its influence, then at least during its prevalence. And this new faith, originating on such a dominant area, surrounded on all sides by hopelessly effete rivals, and aided by the stupendous resources of the press and the railway, cannot be confined to a limited area like the creeds of old. It must be virtually mundane, and so approximately universal. Like the rod of Moses, it will largely swallow up its fellows.

But these changes which are impending can by no means be confined to the religious sphere. They must more or less pervade the entire life of humanity. Politically and socially, they imply the supercession of our hereditary and territorial aristocracy by a spiritual hierarchy, the cyclical successors of the mighty priesthoods of old, purer in principle, nobler in purpose, more varied in attainment, profounder in thought,

grander in organisation, and therefore more potent in influence than their sacerdotal predecessors of former eras. Under their supremacy the entire culture of humanity will assume a sublimer, and, we may add, a more harmonious and beneficent aspect, its moral and intellectual provinces being brought into their normal and appropriate congruity. Through their tuition God and nature will both be recognised as divine, and all veracious history esteemed as virtually sacred; while labour, dutifully done—however lowly, and whether by head or hand—will be regarded as a providentially-appointed part of the great work of creation, and so, in the profoundest sense of the term, as something holy. It is altogether impossible for us at present to estimate the influence of such a priesthood. We see the power of the pulpit, on the one hand, and of the press on the other; and we know how the words of men of science are beginning to be regarded as something almost oracular. We also know the reliance placed on the opinions of medical and legal advisers when once they have obtained our entire confidence. Now, if this degree of power can be exerted by the clerisy of modern civilisation in their present imperfectly organised and internally conflicting conditions, what an almost resistless influence may we not expect them to possess when reunited as of old into one great and harmonious brotherhood, the universally recognised exponents of a *cultus*, whose manifold provinces will co-exist in congruity with each other—that is, when religion and law, philosophy and science, literature and art, no longer antagonistic and mutually repellent, shall have coalesced as by the force of moral gravitation into the duly related parts of one great whole of mental discipline.

Let not these anticipations be regarded as visionary, or the picture of our probable future as overdrawn and too highly coloured. It is, as we have said, simply the epicyle of ancient sacerdotal organisation, reinstituted under the conditions, and operating with the resources of modern civilisation. We are fully aware that this last sentence must seem almost self-contradictory to the extreme school of social reformers, who regard the press, the post, and the railway as instrumentalities, of necessity ultimately fatal to sacerdotal pretensions; and as the agencies of a new phase of civilisation, they no doubt will prove eminently destructive to the institutions of that which preceded it; but from this very circumstance of being the instrumentalities of a new age, they will be found to have an especial adaptation to its requirements, and so will not only

help to effect its objects, but also to build up its institutions. And here, perhaps, we may see that the age on which we are now entering will not differ either from the mediæval period, or from the past generally, as one era of the latter differed from another—say the Classic from the Assyrian, or the latter from the Egyptian; for it must to a large extent have a character of its own, distinct from them all in consequence, among other things, of our resources for locomotion, the transmission of intelligence and the diffusion of knowledge, to which in no former age did mankind even remotely approximate. Already those things have produced a social condition, whereto antiquity affords no parallel; but we are yet only at the incipient stage of modification. Our traditional habits of thought, and our established institutions are all distinctly stamped with the impress of the past. Thus in a sense we are not yet the freeborn Israel of the future, but only Egyptian bondsmen who have escaped into the wilderness, where, however, we still bear traces of the yoke that oppressed us and our forefathers.

OUR MORE IMMEDIATE FUTURE.

And now we hear devout believers in the religions of the past very naturally say, that these agencies and resources to which we have been alluding are, after all, only temporal, whereas the virtually regenerative movements of the past, such as Judaism, Buddhism, Christianity, and Mohammedanism, were essentially spiritual; but, as we have already hinted, the force requisite even for this will, no doubt, in due time be forthcoming. In this, too, as in all else, the epicycle will ultimately assert its profound relation to the cycles which preceded it, this relativity being, however, perfectly compatible with inherent and essential superiority. Now every well-marked religion has commenced with a fresh revelation given through an outburst of inspirational power, culminating in some mighty master-spirit in the sphere of seerdom. It was thus with all the great faiths of the past, and it will doubtless be so again with their mightier successor, the intellectualised and approximately mundane faith of the future. Of course, the world—meaning the literary, scientific, and gubernatorial classes—are not prepared for such a moral phenomenon. They never were, and probably never will be so. To them a new faith and another prophet are foolishness; while to the theologians of the old school, they are blasphemy. But the question is, what say the laws

of social, intellectual, and religious development as manifested in the great religious movements of bygone ages? Do we not there see stereotyped, yet venerable creeds, with well-organised and powerful hierarchies, ultimately succumbing, from that absence of due life-power which accompanies senility, to the rivalry of a Samson, advancing with all the force and freshness of youth to the assured supremacy of the coming time. Prestige and respectability are always on the side of the old, but it labours under the fatal defect of a fossilised inadaptation to the requirements of the present; and so, after a struggle of longer or shorter duration, it ultimately yields, as by a law of nature, giving place to a junior more in accordance with the immediate wants of humanity. It is simply the deep-rooted, large-girthed, wide-spreading monarch of the forest, amidst whose branches and beneath whose shadows the birds of the air and the beasts of the field have found shelter, while the lapsing centuries have waxed and waned, and the passing generations have come and gone, ultimately toppling over in some night of storm, whose hurricane force it might have defied, but beneath whose practically resistless power it is now fatally overwhelmed—a terrible fate, no doubt, for those nestling amidst its foliage, but a catastrophe of no especial moment in the collective life of the globe, where such events, however apparently stupendous, are normally recurrent.

Now there can be no doubt that such a destiny ultimately awaits every creed prevalent on the earth, and the only question remaining for discussion is, when will this great movement of spiritual regeneration, leading eventually to institutional re-edification, commence, and on what area will its recuperative and reconstructive force be more especially manifested. We have endeavoured to show that *now*, and *here*—that is, amidst this our present Christendom, with its high-wrought but rapidly progressive civilisation—must this movement of mundane recovery commence, and the only point therefore remaining for division is, have we any assured light of its actual inauguration, or, at least, of its nearly approaching advent. In the decay of our faith and the weakness of our institutions, we can admeasure the progress of disorganisation, and must admit that on their ancient and traditional basis all things are advancing towards utter dissolution. Now, where, amidst this universal dilapidation, are the signs of restoration? Where is the new life stirring beneath these

tribs of death? As we have seen, our religion is either a falsified superstition, or a faithless scepticism. Our literature is lacking in the earnestness and force, the elevation of purpose and vastitude of thought, that would render it fully worthy of the stupendous opportunities for diffusion placed at its disposal by the press. While our science, though rapidly progressive as accumulated knowledge of the laws conducing to ever-increasing power over the resources of Nature, nevertheless wants the living spirit that could regenerate humanity. As the subordinate instrumentality of a higher power, it cannot fail to prove invaluable; but as the supreme agency, it will be found utterly wanting in those elements through which a corrupt civilisation and a demoralised people can be regenerated. For this we need, as already remarked, a spiritual power that shall renew the faith, and recall the religious life of humanity—a work only to be achieved by a God-sent prophet, coming as the epochal messenger of good tidings at the close of one era and the beginning of another. Now no such man has yet made his appearance; but the question remains, Are there any signs of his approaching advent? On such a subject there cannot fail to be a wide divergence of opinion, and any approach to dogmatism in relation to it would be wholly misplaced. Let us, then, simply summarise the indications, and leave the reader to form his own conclusions from the data thus presented for his consideration.

There is, in the first place, a mundane expectancy, wider, and perhaps even deeper, than at the advent of Christ. That was principally Judaic and Classic in range and area; while this is common to all religious communities of "the book" in every quarter of the world. Now such humanitarian hopes have ever proved prophetic. Nor is this matter for astonishment, for they can only have been produced by a deeply-seated and widely-spread inspiration, welling up from the stilly depths of our common nature, and speaking as with the voice of universal man. Then there are the hitherto unexampled resources of press and post, railway and telegraph, at the service of such a master-mind. Again, the mere provision of such unique agencies is indicative of uses equally unknown in former ages. In the great plan of Providence, really available powers never remain long idle. The Orphic harmonies imply a profound correspondence of parts, and an accurate correlation of forces, eventuating in what to the foolish seems coincidence, but which the wise regard as co-ordination. Such

means of promulgation then imply a message proportionately important, and such instrumentalities for the imperial government of the world pre-admonish us of the approaching advent of a ruler competent to their employment, and worthy of their aid. Again, the necessities of the world, becoming ever more urgent, cannot fail eventually to evoke a befitting response from the Divine Giver of all good. He who hears the cry of the young ravens will not fail to listen to the still stronger cry of our soul's agony, weeping and waiting in this night of time for a morning, whose golden promise and roseate dawn are, however, already mantling, to eyes capable of their recognition, on the western sky. The hopes of man, and the possibilities of civilisation are not about to suffer disastrous shipwreck. We are not going to witness the inauguration of a universal Pyrrhonism, but rather the reign of higher affirmations, based on profounder intuitions than of old. The earthquake's tread of revolution, and the thundering avalanche of sudden and overwhelming conquest may be heard in our midst; but these are not the terrible footsteps of a destroying angel, or the premonitory ripples of a universal deluge, but rather the successive blasts of a resurrection trump, that, while summoning the past to judgment, calls on the future to arise and live. In the turmoil and confusion that ever accompany the conversion of an ebb into a flood tide, in the manifold subordinate whirls and eddies that necessarily attend this mighty change, we may at any moment mistake the direction of the current, if we concentrate our gaze only on one portion of the process, but a wider look over the heaving waters, will soon convince us of our error, and show the real tendency of the movement we are so anxiously watching. It is thus, then, we may assure ourselves that the movement of existing civilisation is towards renascence not decadence, and that hope, not despair, is our appropriate mental attitude in contemplating even the most formidable phenomena which it may present to our notice. But these flood-tides of the moral world have ever had an appropriate leader. These great days of resurrection have always been ushered in by an archangel's voice, commissioned to their proclamation. These processes of re-edification have ever been achieved under the guidance of an architect competent to their design, and equal to their execution. And are we to suppose that in this matter the future will prove inferior to the past, that these latter ages, which has given us a Shakespeare in the drama, a Bacon

in philosophy, and a Napoleon in war, will prove utterly incompetent to provide us with a Moses or a Christ, when the mystic hour of so great an advent shall have rung out from the pealing horologe of destiny? The experiences of the past, and the indications of the present combine to render such a conclusion utterly untenable. The man of the time, then, will come, and with him the system he may be commissioned to inaugurate, together with the innate powers, educational influences, and circumstances necessary to the achievement of the great work he will have been appointed to accomplish.

The work is not supposed to have been quite finished, but the above words were the last the author ever wrote. For some time his health had been declining; and, on rising from his writing, he remarked, "I have finished 'Man,' and 'Man' has finished me." The few remarks which he intended to supplement by way of conclusion were never written. He was attacked with acute phrenitis, which rendered him delirious, and, after about ten weeks of suffering, Mr. Jackson breathed his last on earth.